

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

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Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *to be used for work among the Indians, or for work among Colored People.....*

JUNE, 1879.

THE BLACKBOARD IN CHURCH.

THIS is not a new device of any "school of thought." No one need fear that it is intended to advance any novelty in doctrine or discipline. What it is will be best understood, perhaps, by reading a letter to THE SPIRIT OF MISSIONS printed in another column. We shall tell the story in substance as the writer tells it, and then add some few remarks of our own.

He is Rector of a country parish in an Eastern Diocese. He wanted to give his people an idea of one of the Missionary fields (Oregon), and the thought came to him first to study up the subject himself and then to set it before his congregation, topographically as well as verbally. People's eyes are often quite as much avenues of knowledge as their ears. He could not procure a map of the size and simplicity he wanted, and therefore set up his blackboard, with a rough sketch of Oregon upon it, and lectured with the full advantage of being able to show forth exactly what he was talking about. The plan worked so well that he has made it a monthly one, and his congregations

are sure to be large and interested when the blackboard is brought out.

Now, there are several advantages in this device of which we wish to speak. In the first place, large maps are expensive. In the next place, they are necessarily too minute in lettering, too crowded with details, and too miscellaneous in their character for the needs of a church lecture. Lastly, a map is good only for the one using, and therefore the lecturer must have an assortment corresponding to the number of Missionary territories. *One* blackboard will supply all needs. The scale of the drawing can always be adapted to the range of vision in church. Nothing foreign to the purpose need be introduced, and therefore the drawing can be made distinct and simple. Once procured, there is nothing but the cost of the chalk, for a good atlas will always give the needed pattern.

The idea of such a drawing will be this: First, a boundary outline drawn to a correct scale. Then the chief features of the country, as rivers, mountain ranges, and great lakes. Then the

Mission stations, and, perhaps, the principal towns or cities.

It will impress upon the minds of a congregation the facts that are told when they are visibly presented. Thus, to say that the Missionary at Walla Walla is so many miles from his Diocesan becomes far more instructive when the listener can see that the distance is actually twice the breadth or length, as the case may be, of his own State.

Also, facts narrated are fixed in the memory by facts seen. Many people cannot take in or retain truths without some such help. As long as a speaker is merely describing or arguing, he is furnishing his hearers with their reasoning. Their minds are passive, or passively receptive. When by a diagram or a map he sets them to active thinking, he demonstrates, that is, he carries them along with him in the same track of his own mental processes.

This brings us to another point. A man may buy a map, and hang it up before his people and lecture upon it, and yet know or care very little about the subject. He may do this because it is made his duty to do it. He trusts that the map will cover all his own shortcomings. He says: "This is Colorado; this is Oregon. Here is Utah. You see how large it is; you can count the towns," and so on, and so on, naturally gliding over the parts which he knows little of to expatiate on those he has studied up.

The blackboard will not suffer any such treatment. A man who undertakes to get up a Missionary map for his congregation must first understand the subject. He must know what to set forth in black and white before their eyes. If it is meagre, if he is compelled to say, "Here is Dakota: you see that great black space, in which I have put nothing—I have an impression there are several Mission stations there; but I have not had time to look them up," he at least demonstrates to his

hearers that there is need of more information in the Church upon the subject of Missions. Probably no Rector would be caught twice in such a difficulty.

Again, there is a grand field for co-operation. Almost every Rector will have in his parish some intelligent young people who will aid in the mechanical execution of his blackboard maps. They will be charmed to do it, and will learn something themselves the while. He must first, in his own study, make out from his atlas his small-scale drawing, and select the points he needs to introduce. This he must do, just as much as the sculptor must mould his clay model. But, this done, he can turn over the preparation of the large-scale map to these assistants. He may do well to do this. If he has a gift, he can draw before the eyes of his congregation his outline-map, and lecture as he draws. This would be very effective in the hands of a skilful draughtsman and fluent speaker, but every one is not gifted in these ways.

We might suggest other ways in which the work could be shared. While getting up the direct subject of his lecture, the Rector might employ some of his people in finding out facts indirectly bearing on it. One might look out for him the chief commercial facts; another the history of the Territory or State; a third, the natural historical features, and so on. Each will be better qualified to appreciate the spiritual history and destiny which it is the speaker's business to unfold.

Perhaps we are going too much into details. But there are always readers who ask, after hearing of a new scheme, "How is it to be done?" We have tried to give an idea of the general plan so as to answer this question. We wish to leave as much as possible to the ingenuity and interest of our "three thousand agents," who will each like to put a little individual tact and skill into the business.

We have a word more to say, and that is to meet objections. "The plan seems feasible," says one, "but it is so unchurchly."

What is unchurchly? It would be perfectly permissible for a Missionary Bishop to bring into any church a sheet of paper with columns of figures to which he would refer for his statistics. It is a pity that one cannot carry the figures in one's head while the Bishop is talking. It certainly would be convenient if there were before one's eyes a Missionary map, with the population, square miles, etc., which one wishes to remember, set out in large letters. It would save the Bishop some words, and the hearers some confusion of mind. Perhaps a map would be tolerated if there were a rochet and lawn sleeves in front of it. But a blackboard in a church is so "unchurchly." That is to say, it is not seen on the ordinary occasions of worship, and has no particular use at such times. But if the Church is to be used for instruction as well as worship, why must instruction be forbidden its legitimate tools and appliances?

We are aware we are touching on delicate ground. Yet we cannot but recall the many and cogent arguments used in behalf of various decorative features in churches, that the eye needs to be addressed as well as the ear. If a sermon is assisted by a representation of a Scripture scene permanently emblazoned in the windows of a church, we ask may not a Missionary lecture claim the help of a map (confessedly useful for the purpose), which can be taken away and shut up in a dark closet as soon as the lecture is ended?

True, the blackboard is ugly and the chalk-map cheap, but there are other ugly and cheap things in connection with the Church, and among them are wealthy congregations ignorant of Missionary needs, and sympathies absorbed in aesthetic prettiness for want of something better. There is an "ugly" pov-

erty which cripples Missionary Boards. There are "cheap" ways of setting aside a Christian duty which is as the life-blood of the Church of CHRIST. These are for want of knowledge, not, we believe, for want of will.

And the one thing is not what will suit a few cultivated and sensitive congregations worshipping amid marble columns and under roofs blazing with all the splendors of polychrome, but how to meet the great average of the Church community. The young Minister who gathers his first parish in a hall, and hopes, by and by, to see a church begun, if not completed, would not be troubled at using a blackboard. We fancy there are many others who would see no desecration in the use of it in church. If any one does feel so, let it be so. We judge no man's liberty. We only ask him to save his church from the desecration—and by his church we mean the living temple over which the HOLY GHOST hath made him overseer—of knowing nothing and caring nothing about the cause of Missions, "the preaching of the Gospel to every creature," which is the watchword of the Church from her own Commander's lips. *That* ignorance and *that* indifference are desecrations indeed.

If a better way be invented, well and good. But the miracle of the LORD JESUS was not hindered, nor the multitude sent away unfed, merely because the barley loaves were the peasant food of the toilers in Galilean fields, and the fishes such as the boatmen of the lake were content to eat. The one thing to be regarded is that the Church is starving for the knowledge of her chief duties. That bread of knowledge is to be broken and given according as the hand finds power and opportunity.

It seems to us that our good brother, to whose letter we have referred, has hit upon the way—first to teach himself, and then to teach his people. We cannot do other than approve.

Things have reached that pass when canonical obligations to take up a collection will be as ropes of burnt flax, and the perfunctory reading of Missionary reports be as the setting forth of chaff, and any sort of machinery, as machinery, will simply stand still for want of a motive power, unless there can be a real living interest. This can be developed, by God's grace, in the way indicated. We do not stand out for the blackboard except so far as it is the outward and visible sign of a personal knowledge on the Rector's part, and of a determination to do his duty and share that knowledge. But that is essential. We know that the man who will try it is in earnest; and if his blackboard proves "un-churchly" (which we have not the smallest idea it will), he will get some-

thing sufficiently ecclesiastical, but assuredly instructive, in the place of it. We deprecate and dislike as much as any one can the sensational, the theatrical, and the undignified when sought to be thrust into God's house. And it is just because the mode we have spoken of is neither one nor another of these things that we urge it. We want the story of the Missionary cause told as well and forcibly as it can be told.

The experiment has been made in one place, and nobody has been harmed. We now ask that it be tested whether the one parish of the blackboard experiment is an Utopian parish, or whether it is only the representative, and we hope the leader, of the great majority of sound, churchly, and Christian congregations.

MEN FOR ARIZONA.

THE following letter was lately received by Bishop Spalding, in response to inquiries which he had addressed to Gen. Fremont with regard to the best opening for the work of the Church in Arizona. It will be read with interest, and may, we hope, be a means of calling the attention of some such competent and faithful worker as it describes to the needs of the people in that Territory.

PRESCOTT, ARIZONA.

DEAR BISHOP SPALDING:

Every one answers with willingness, and many with grateful eagerness, to the idea of an Episcopal church here. I enclose you a bit from a local paper, which sums up, in its own coarse way, the present condition. The people here of the Roman Catholic faith have notified their clergyman that he does not suit them, and applied for a better. That, and the recent purchase of one of the best houses for a convent-school, show they are active, and understand the coming phase is not to be one of neglect and "let-alone," such as has prevailed here in Church matters.

You ask about the "undoubted permanence" of places. To this no answer could be made while the Legislature still sat. Tucson and this place have been the points of con-

tention, and, as you know, they have alternately moved and removed and re-removed the capital. But things are quiet now until two years hence, as the Legislature fortunately meets only that often. Before the next meeting the railroads now building and to be built will have so increased and altered the nature of the population, and the development of mining regions decided values in location, that a fairer decision can be made as to the chief town. It was much trouble to ward off the change at present, but it was done. Then came up an unexpected order of reservation of about all the best lands, the best-watered certainly, in the Territory, and the pretensions of Phoenix, the chief town of the locality, were, for the time, effectually laid aside, as it is now included in an Indian reservation.

Tucson is so well started and grounded in its Mexican trade, and will now have the South Pacific Railroad trade also, that it holds itself as the proper place. It is certainly a permanent town, and there will go naturally the first wave of railroad travel.

This place, however, has a fresh and invigorating climate, and its mining neighborhood is claimed to be as good and perhaps of a more durable nature than that to the South. As you know, this makes the population. For myself, I want so much to have

the Church here, it would be such a stay and relief to be able to hear the Service again, that I am afraid of over-stating the value of this town's prospects. And you will have to accept me and my want of logical information in place of the General's writing, for there was no breathing-time during the work of the Legislature, and immediately after its adjournment he had to leave for Washington, asking me to write and give you such information as he could gather.

In brief, it about amounts to this: "A good Clergyman," meaning (to them) a good man, whose example bears out his teaching; a good mind, and, what they quite value here, good, gentlemanly habits—such a man would command respect and support. An unfortunately rude young man did a great deal of mischief lately by forgetting St. Paul's maxim to be all things to all men, and telling a full congregation of the evils he had noticed among them. The people left the church in a body. You know, one must get the good will of people, and establish a habit of confidence in good will in return, before going the length of harsh public reprimand. The instinct of a well-bred man would have avoided this.

They are an odd people here, with an unusual number of men of education and of previous ease of life, who have come here to retrieve fortune. These, with their families, and the fort, with its officers and their families, give the key-note to a very different and a higher order of society than one could look for in a far-off frontier mining town. Just now the town is going through a depressing transition, and it shudders to find itself threatened with all the life and competition of railroad transportation. By May we, here in Prescott, shall be only twenty-two hours from the terminus, Maricopa Wells. That means a great loss of business to the local merchants here, until the cross railroad is built connecting us with the Southern Pacific. So they are indisposed to any new expense. But if such a Clergyman as you can see would be a genuine Missionary of the Church militant comes here, he will make roots, and there will always be enough of us to keep him from feeling the beginning too heavy.

The school here is uncommonly good. The principal is a manly, Christian young man, as well as an enthusiast in his vocation; and the scholars of the older class are the typical American young people, to whom education is a right as well as an advantage. It has been a nucleus for good ideas and morals.

This place is nearly six thousand feet up, and the air is trying to many. "Strangers may be known by the blood-spots on their handkerchiefs," as Bayard Taylor said of Colorado. But we are all well here, though the blood-spots do come sometimes. I question whether the battle-fields of life can be selected for their freedom from blood-stains, and this is neither easy nor pleasant duty for a man of sensibility and refinement to come to; and yet such a man can do more by his mere living and presence than the clearest head, unaided by such safeguards against wounding feeling or repelling a dawn of conscience.

In short, it is not only Missionary work, but representative Missionary work, that is needed here to begin. It would secure all that is genuine here, and soon the needed church and church endowments would follow. That much I feel warranted in saying; and with regrets that I cannot give you better and more compact information, I am, with great respect and regard,

Sincerely yours,

JESSIE BENTON FREMONT.

The article from a local paper to which Mrs. Fremont refers is as follows:

The Churches seem to have given Arizona up to the devil. The Presbyterian Church in Prescott is without a pastor. The Methodist South is in the same condition, and Parson Wright now has the responsibility of all our souls thrown on his individual shoulders, and the burden soon must be more than even he can bear. The last Presbyterian Minister we had here thought we were an awfully wicked set, and predicted for us the fate of Sodom and Gomorrah; and the last pastor of the Methodist South persuasion concluded before he left that we were past praying for. If they don't send some one soon, like "the heathen in his blindness," we shall all "bow down to wood and stone."

INDIAN YOUTHS IN CHRISTIAN FAMILIES.

A FEW weeks since the following letter from Bishop Hare appeared in some of our Church papers, setting forth a plan which the Bishop is very anxious to

put in operation, for the placing of Indian boys and young men in Church families, in order that they may receive the training of a Christian civilization more quickly and surely than they can while living among their own people. The plan met with a favorable response, and a number of offers of assistance in carrying it out have been received by the Bishop, who has made arrangements to send several of the young men under his charge to the homes thus opened to them.

22 BIBLE HOUSE, N. Y., Feb. 8, 1879.

I have much at heart a plan which I would fain hope needs, in order to make it feasible, only the publicity which it will receive from being stated in your columns.

We have in Niobrara a number of young Indians, mostly graduates of St. Paul's school, and Deacons or postulants for the Ministry, whom I wish to place, one by one, in respectable Christian families for several months or more, that they may be isolated completely for a time from the language of their race and from its inert and helpless life, and live where they will hear nothing but the English tongue, see nothing but the white man's industry and enterprise, and imbibe through every sense, as they quickly will, the thoughts and feelings of civilization.

The young men are old enough to know something of the seriousness of life and the importance of self-improvement, and are in a condition of thirst for knowledge which would enable them in a few months' time to drink in ideas and reach convictions which they would make perennially useful to their people. The mere suggestion to them that I might be able to arrange for them somewhat after the plan I am now trying to sketch has excited hopes which it was delightful to see depicted on their faces, and which I should be sorry to disappoint.

There are, I feel sure, fifty respectable Church families in every one of our Dioceses who would gladly take such a young man as I have in mind, did they know how tractable and modest our Indian students are, and how acceptable their manners would be in the parlor and at the table. I should wish them to be considered members of the families in which they were received, neither absolved from their duties nor denied their privileges.

I should be able to pay a moderate sum for the board of my young friends, and I should be very glad to hear from any family who could give one of them a temporary home, and from any friends of the Indians who will help my project by their gifts.

WILLIAM H. HARE.

A similar plan to Bishop Hare's has been adopted in the case of four of the Indians who were confined some time since in the old fort at St. Augustine. These young men have been placed with the Rev. J. B. Wicks, of Paris Hill, N. Y., under whose care they are receiving just such training as Bishop Hare desires for his Niobrara students. Mr. Wicks has kindly furnished us with an account of the young men in his charge, and the system he pursues in their education, in which we are sure our readers will be interested, showing, as it does, how feasible the Bishop's plan is, and with what excellent results it may be attended if faithfully carried out.

In 1873 and 1874 the South-western Indian tribes were very troublesome. The large and commanding Comanche people, with their appendages, the Kiowas, Arapahoes, and Cheyennes, finally became embroiled in a war with the United States, which ended, as all Indian wars have ended, in the triumph of the whites.

A large number of Indians were made prisoners, many of whom were chiefs and leading braves, who had long been the terror of the white settlements. These the Government dealt with in a summary manner. Some, I believe, were executed, some were imprisoned, and some transported to Florida and kept in confinement there.

With a few exceptions, those in this Florida company were the most fierce and blood-thirsty members of their tribes. The old men were scarred veterans, proud of their savage honors. The young men were the eager aspirants for like honors, and their hands were stained with many murders.

An officer of tried courage was given this by no means enviable charge. His orders were to keep and feed and clothe them, but not one word was said of teaching them. There seemed to be not one thought of bettering their condition—nothing in the slight-

est particular looking toward the elevation of the poor, despised race.

But in God's providence the Government was building wiser than it knew. The instrument to carry into execution its behests was wise with the wisdom that is not of governments nor of men. Trained in the school of the army, he knew all the secrets of that discipline which marches, fights, and obeys. Trained in the school of CHRIST, his heart went out to the "prisoners and captives," longing to give them the "Bread of Life."

He put them under military regulations. He taught them to obey—a hard thing for an Indian brave to learn. He instilled into their minds habits of order and neatness. He persuaded them to put away their savage dress and customs, and gradually drew them to the better things of a true Christian manhood.

In due time the younger men were brought within the walls of a school-room. They learned the alphabet; they learned to spell and read, to write and count; and through this Christian officer the "story of the Cross," with all its wealth of blessing to weary hearts like theirs, was made known to them.

Many good men and women became interested in them, and, during the last year of their imprisonment, a daily school was opened in the old fort and taught by women, who cheerfully gave their time and thought to the work.

As the time drew on, it was unofficially announced that the spring of 1878 would close the long captivity. None could regret the breaking of the prison bars, and yet to send the young men back to their tribes, with only a "beginning of wisdom," was to surely lose all that had been gained.

Twenty-two of them, it was found upon inquiry, were willing to remain at the East and pursue their studies, but none could see where the ready means were to educate them. Yet faith knew that somewhere they were to be found, and faith sent prayer after them, and from cities and leagues and men and women of the land, this money came. The emergency is, for God permits it, and the meeting of the emergency always is where faith is.

Hampton School, Va., received seventeen of these boys. One went to Tarrytown, N. Y., and four came to the Diocese of Central New York—one Kiowa (Zotom), one Comanche (Ya-a-way-ite), two Cheyennes (Oak-er-hater and Oks-te-hei).

They remained for some weeks in Syracuse, under the immediate charge of Mrs. Mary D. Burnham, and received regular instruction while there, showing themselves what they have ever since been—industrious, faithful students.

They came to Paris Hill and were placed under my instruction, early in the summer of 1878. Their attainments then were reading as far as the Second Reader, spelling in monosyllables, writing by copying, while two of them could write out their thought in a simple way, count as far as fifty, and had a little knowledge of the geography of their own country. Beside this, they had learned several Scripture texts, and had read a number of the chapters of the Bible.

The foundation was laid, and the boys were eager to build upon it a "house of gold."

School hours were fixed at four each day, two in the morning and two in the afternoon, with as much additional study as they would take. From the first, there never has been any difficulty in the way of application. I never have had, among the hundreds that I have taught, any better application, any more permanent desire for knowledge. I have nothing to compare them with but the white youths who have been under my care, and it certainly is largely to their credit that in every particular they stand upon the level upon which the best of our children stand.

They have given me no more trouble in guiding them than I have always experienced in training youth of good intentions. They make mistakes, but they acknowledge them. They do wrong, like all the rest of us, but they confess it. At times they are cast down, sobered by thoughts of home, by the magnitude of the work before them, by that which comes to us all, weariness in the way; but there is less and less of it as they go on. The mistakes, and the wrong-doing, and the "shadings of the way" are revelations to them, and they never yet have failed to make a good use of them.

To me every step of their progress is a revelation of the sure developing of God's SPIRIT. Through the ignorance and habits of their dark life, through the trials and temptations which beset them as they journey, ever appear the bright gleams of Him Who "lighteth every man that cometh into the world."

After some four months of special preparation they were baptized and confirmed, and

became communicants of the Church. Much of the history of that preparation is, and must ever be, unwritten. Like all similar work, the best things in it cannot be repeated.

I found them, as Bishop Hare has said so many times of the Indian character, religious men. In their rude but effective way they had been taught that God is, and that He is the rewarder of those who trust in Him. Through the old men, they tell me, the tradition comes that the Great Spirit rules over them; that there is a future; that in that future there is a reckoning, and that then the bad men shall go *down* to a deserved punishment, the good *up* to live in happiness with the Great Spirit. The instinct of these "forest Gentiles" is very near the Kingdom.

They learned readily the formularies of the Faith. God's face in the winds and storms they could see, but God's face in the tender mercy of the stricken Son—that they could love.

All that which the wisdom of a worldly civilization encrusts human souls in they know nothing of; and throughout they have taken the truth from their teachers, as children take it from the parents whom they respect and trust. In all my experience in training souls I have found nothing like this, only in the young children; and even that is a feeble counterpart, for these men have in many directions the minds of men, and so the strength of men, in grasping a truth, which the children have not.

Tribal characteristics appear in them, and sharp distinctions in personal character. The Cheyenne is most retiring, and evidences the greatest native refinement. The Kiowa, stronger in body, has a rugged force about him that the Cheyenne is a stranger to; while the Comanche, of less stature than either of the others, is full of the fire of an independent bearing, that long dominance over all neighboring tribes has given him.

The natural shyness of the Cheyennes is slowly shaping in those I have with me that peculiar type of Christian character which we see too little of; the retiring, modest sort, that cannot be made to "think more highly of itself than it ought to think."

The Kiowa, after his own kind, quick to see, apt to learn, sometimes headstrong and sometimes *heartstrong*, is growing in his own way. Of the four, his will be the voice which shall tell out with all the grace of Indian

eloquence the good tidings that are now coming to him, and through him to his people.

Henry, the Comanche, comes the slowest to his inheritance. Lithe, active, with unlimited physical force, frank, open-hearted, of clean tongue, he pushes on, and, I see, steadily up, all the time. Of all his great tribe, I believe he is the only one that is being educated. He will need "a four-square character" to meet what will come upon him when he goes back to the plains.

The system pursued in educating these men keeps prominently before them the great purpose of benefiting their people. We aim, not only to equip the returning man in all that we can give him of our English tongue and the Gospel of salvation, but also to make his hands strong with some trade or following, which shall enable him to be, like St. Paul, beholden to no one. When practicable they go out upon the farms and learn the work of the different seasons, ploughing, planting, and harvesting.

They are now reading in the Third Union Reader. They write a clean, handsome hand. They keep a daily journal, making the entries in sentences quite grammatical, and recording everything of interest that occurs. They have just learned the multiplication table, that "thorny spot" for all boys. They know and can tell at a glance all the States and Territories, lakes and larger rivers of the Western Hemisphere; and, better than all the rest, they know where the foundations of the Faith lie, and they know what they are. Their daily teaching makes constant mention of this, so that they take no step forward which does not begin, continue, and end in the MASTER.

They reside in my family, and are a part of it just as nearly as possible as my own children are. In the school-room, at the table, in the company of all, everywhere in the parish or where I have taken them, their deportment is that of Christian gentlemen. I have yet to know the first offence against good manners.

It seems very clear to me that God has in store great things for these men. A history so full of remarkable events would appear to presage it. Twenty thousand souls, their kin, their people, are in utter darkness. Twenty-two coming to the light, in the "street called straight," "the scales falling from their eyes,"—it must be in God's providence that here is the leaven that is to go over into that Indian

Macedonia, through its "Philippis and Bereas," drawing many to the LORD.

But much more has come of this Florida venture than I have yet written. Its evident success slowly won the officers of the Government having charge of Indian affairs to adopt some general plan for the education of Indian youth. Gen. Armstrong, Principal of Hampton Normal School, promptly offered the institution under his charge for the purpose. Buildings were erected during the summer and fall of 1878 and furnished for the Indian Department of the school. Late in the season Capt. Pratt brought from the Northwestern tribes forty-nine youths, forty boys and nine girls, and placed them under instruction. The winter report of these students is very promising. They have done their part in the great scheme for elevating their people admirably. They have made the plan hopeful in every way.

Still more: there is now a fair prospect of bringing several Indian girls from the Southwestern tribes to our Diocese of Central New York for education. While we have twenty-two young men from these tribes at school, we have no girls. The necessity is urgent which leads to this measure; and while we do not just now see where the means are to

come from to carry it out, we know that a necessity never arises in the Kingdom of the MASTER without the provision to meet it coming also.

It is now thought quite certain that some two hundred Indian boys and girls will be placed in the charge of Captain Pratt at an available Government station near Carlisle, Pa. This officer has shown himself thoroughly competent for such a trust. He brings to it a long experience and a faith that has removed *mountains*. All that can be done by a thoroughly earnest and godly man to instruct and improve a people, we feel assured will be done by this Christian officer.

And so the vision widens. In this one enterprise, and what has grown out of it, an Israel of the red Gentiles comes before us. We lift up our eyes and they rest on tents, and a people abiding in them. "As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters." "What hath God wrought?" Who shall set bounds to the story that in its little beginnings already flows as a river, deep with the prophecy of a race's redemption?

J. B. WICKS.

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

COLUMBIA, S. C.

REV. DR. TWING.

DEAR SIR: I send herewith the blank, which I have filled out as I suppose you desire. With the exception of sixteen days, four of which I was absent at Charleston to represent this Parish at the consecration of St. Mark's church, I have been at the station. No Service was omitted in consequence of my absence, or ever has been omitted when I have been away from Columbia.

This Parish of St. Luke's has been in existence since Easter, 1873. During its existence sixty-four names have been enrolled on the list of its communicants; forty-five have been confirmed; forty-one have been baptized, of whom ten were adults. Thirteen were confirmed last year. The ground has been held with great difficulty during the past year—I may say during the past two years. The most serious obstacle in the way of the parish is the want of a church building. Every parish among the colored people but ours has its own place of worship. The Northern Methodists have lately erected theirs at a cost, with the land, of not far from \$5,000. The land was purchased about four years ago, by

the Northern Conference, at a cost of \$3,000, and given to them. No such encouragement as this has been given to the Church here.

The Baptists have a school building, which was built, and is now sustained, by their Northern churches. Had we now even a small piece of land for a church we could ourselves erect thereon a small building, which would on Sunday serve us for a chapel, and during the week be used for school purposes, until we could in the future erect a proper church building. We have our eye now on three pieces of land—one 70 feet front by 200 feet deep, for \$400; one 100 feet front by 200 feet (a corner lot), for \$700; one 90 feet front by 220 feet (a corner lot), for \$1,800.

This last has a commodious brick house on it; it once sold for \$6,000 in gold, and is the most desirable of the three and the cheapest.

Even if the parish were now able to buy one of these pieces of property, it is exceedingly questionable whether it would be for the best for them to hold the ground title, as they would do if they purchased it with their own money. But if the Church could hold the ground title, it would be far more desir-

able, to prevent serious difficulties that might arise in the future.

This matter of purchasing a piece of property for a church awakens in my mind the greatest anxiety. Without some place of worship which shall be its own, the parish cannot grow, and it may lose ground. So long as the burden of erecting a church building rests upon it, no support of any amount can come from the parish to the Minister. So long as there is no effort on the part of the Church to aid the struggling churches at the South among the colored people in this substantial way, the colored people, usually very suspicious, will think it is because they are to be repelled by us. I know that begging for the church may obtain for us enough to secure its erection. But, as I cannot leave home, I see no way now to do anything, unless God moves the heart of some person by His HOLY SPIRIT to help us, without waiting for any more personal application than our Macedonian cry, "Come over and help us."

There are two points which I would like to bring to your attention. The first is, that the Reformed Episcopal Church is at work in this Diocese, and has been doing considerable work here among the colored people for several years. Lately, as I have been credibly informed, it has aided in the erection of a church at Beaufort to the amount of \$2,500. Now the county of Beaufort has probably the largest negro population in this State, and is a strong point to hold.

The second point is, I have just been called to meet in council, with some of the most prominent colored men of the State, with respect to the organization of a movement among themselves, looking to the concentration of the attention and effort of their people upon the promotion of education among them, and specially of the higher or collegiate

education, leading to the establishment of an institution in which they intend to carry the standard of learning among them in the future to the highest possible point. They have but two points proposed for its location. One is Beaufort, and the other is Columbia. Columbia, I think, will be selected, as I believe the colored people in this part of the State are more awake to the necessity of such an education.

I give you these points to show the importance of Columbia, and to call your attention also to Beaufort as a Mission centre. It will probably, at no very distant future, compete with Charleston. It is now a thrifty, growing town. I think there is no other point in the State, where the climate is safe the year round for white people to reside, except Columbia, whence so large a colored population can be so easily reached.

But, more than anything else, these facts suggest to Churchmen the necessity of entering on the work among the colored people before they become crystallized. Every moment now lost is precious time lost forever. For example, if we were in position at the present time to take hold of the educational movement which I have just referred to, we might control the whole development of the colored people in this State for all future time. Or, if we could establish strong Missionary posts here at Columbia and at Beaufort, we could take advantage of every movement which might be made among the colored people.

I have not submitted this long report with the view of anything beyond awakening in the Board a desire to secure a more vigorous action here and elsewhere, and I trust you will pardon its length.

Yours truly,

BENJ. B. BABBITT.

"THREE THOUSAND AGENTS."

MY DEAR DOCTOR: I want to be considered as one of the "three thousand agents," spoken of in the *APRIL SPIRIT OF MISSIONS*; and at the risk of egotism, I want to tell you how I became such an agent, and something as to the way in which I fulfil my duties, by way of suggestion to others.

In the fall of 1877 I was so fortunate as to have Bishop Morris with me to present the cause of Oregon. I felt mortified at the thought of his coming, because I knew so little about his work; and, not to appear entirely ignorant, I read up enough to get a general idea of what has been done there. Then he came, and gave us one of his very interesting practical addresses on the subject

of his field and work. The people were much interested, and I thought to myself, Why cannot I continue this interest?

So from that time I began to give, once a month (the third Sunday evening), extempore Missionary lectures in church. My way is to draw a rude map of the field to be lectured about upon the blackboard, and then to tell the people all I can find out about the climate and the peculiar features of the country; giving a brief sketch of the Bishop having jurisdiction there, and interspersing anecdotes of his work, etc.

I was so fortunate as to find among my parishioners one who had *THE SPIRIT OF MISSIONS* for the ten years past. She gave them

to me, and I have had them bound, and they are the most interesting and valuable books in my library. In preparation for each lecture I have run through each of these volumes, making notes here and there of everything I could find bearing on the particular subject. I have already given eleven of these lectures. I have gone all over the Domestic field, spending two or three evenings on our work among the Indians, and I am now lecturing on the Foreign field. My last two lectures have been upon Japan.

I have noticed this: I have my largest evening congregations on the night of my Missionary lectures; and for myself, the study and interest developed has put new life into me and my work, and I hope, when our parish grows stronger financially, that your Missionary Treasury will reap some greater benefit from it.

I heartily endorse the "three thousand agent" idea, and wish to sign myself as already

"ONE OF THEM."

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from April 1st to May 1st, 1879:

FOR GENERAL DOMESTIC MISSIONS.

* The amounts from Sunday-schools in these items are Lenten and Easter offerings.

ALABAMA.

Demopolis—Trinity Church, of which from S. Class, "Lambs of the Flock," \$6.25 \$15 25

ALBANY.

Albany—St. John's Church S. S.* 10 20
 St. Paul's Mission S. S.* 3 42
Catskill—St. Luke's Church, Mite Chest 3 65
Cooperstown—Christ Church 13 00
Troy—St. Paul's Church 150 00
 180 27

ARKANSAS.

Fayetteville—St. Paul's Church S. S.* 7 70
Little Rock—Christ Church, Jennie C., Easter offering 3 00
 10 70

CALIFORNIA.

Oakland—St. Paul's Church 72 36
San Francisco—St. Paul's Mission S. S.* half 10 00
Watsonville—Grace Mission S. S.* 4 00
 86 36

CENTRAL NEW YORK.

Elmira—Grace Church S. S.* 41 72
 Trinity Church 236 24
Memphis—H. and C. G. D. 40 00
Utica—Grace Church 160 30
 468 26

CENTRAL PENNSYLVANIA.

Athens 1 87
Carlisle—St. John's Church* 15 00
Columbia—St. Paul's Church, of which from Mrs. C. J. N., Mite Chest, \$3.25 11 75
Harrisburgh—St. Paul's Church S. S.* 5 00
New Milford—St. Mark's Church* 2 20
Scranton (Green Ridge)—Church of the Good Shepherd S. S.* 4 55
Wilkesbarre—St. Stephen's Church 50 00
York—St. John's Church 50 00
 140 37

COLORADO.

Fort Collins—St. Luke's Church S. S.* 8 21

CONNECTICUT.

Bethlehem—Christ Church 5 00
Bristol—Trinity Church* 10 50
Greenwich (Byram)—Abbott Chapel 1 90
Hartford—One half house rents 18 50
Lime Rock—Trinity Church 22 14
Milford—St. Peter's Church 20 00

Meriden—St. Andrew's Church, of which from S. S., *\$51.68 71 68
New Canaan—St. Mark's S. S., through Fairfield Co. Indian Aid 10 00
New Haven—Christ Church S. S.* 13 68
 St. Paul's Church, of which from S. S., \$16.68; one half S. S., *\$14.42 32 10
 St. Thomas' Church* 78 87
 Trinity Church* 60 00
North Haven—Christ Church, of which from S. S., *\$4.50 7 50
New London—C. E. R. 25 00
Newtown—Trinity Church S. S.* 26 58
Old Saybrook—Grace Church S. S.* 12 00
Saisbury—St. John's Church S. S.* 3 00
Watertown—A friend to missions 100 00
Wethersfield—Trinity Church 10 00
 528 45

DAKOTA.

Yankton—Christ Church 5 00

EASTON.

All Hallows Parish—Mite Chest 2 35
Cambridge—Great Choptank Parish, Christ Ch. 21 00
 23 35

FOND DU LAC.

Ahnapee—Grace Church S. S.* 1 80

GEORGIA.

Albany—St. Paul's Church, Mite Chest 6 25
Rome—St. Peter's Church 80
 7 05

ILLINOIS.

Chicago—Mrs. M. J. M. 5 00
Freeport—Zion Church 1 52
Galena—Grace Church S. S.* 5 00
Hyde Park—St. Paul's Church 20 00
 31 52

INDIANA.

Bloomington—Trinity Church 3 00
Frankfort 2 00
Vincennes—St. James' S. S.* 3 67
Worthington—St. Matthew's S. S., * Mite Chest 18 66
 22 33

IOWA.

Chariton—St. Andrew's Church S. S.* one half 8 63
Fort Dodge—St. Mark's Church* 25 00
Lyons—Grace Church* 2 37
Waverly—H. L. P.* 5 00
 41 00

KANSAS.		MISSOURI.	
<i>Atchison</i> —Trinity Church S. S.*.....	5 00	<i>Jefferson City</i> —Grace Church.....	3 00
<i>Topeka</i> —Grace Church.....	5 00	<i>Monroe</i> —St. Jude's Church.....	7 35
	10 00	<i>St. Louis</i> —Christ Church, Good Friday off'g....	31 08
		<i>Weston</i> —St. John's S. S.*.....	2 10
			43 48
KENTUCKY.		MONTANA.	
<i>Louisville</i> —St. Andrew's Church S. S.*.....	9 61	<i>Bozeman</i> —St. James' Church S. S.,* toward	
<i>Paris</i> —G. A. W.....	10 00	Bishop Tuttle's salary.....	5 15
<i>Versailles</i> —St. John's Church.....	16 00	<i>Fort Missoula</i> —Col. and Mrs. H. L. C.....	5 20
		<i>Virginia City</i> —St. Paul's Church.....	12 85
			23 20
LONG ISLAND.		NEBRASKA.	
<i>Astoria</i> —Church of the Redeemer.....	71 00	<i>Fremont</i> —St. James' S. S.*.....	7 50
<i>Babylon</i> —Christ Church, of which from S. S.,		<i>Nebraska City</i> —St. Augustine's S. S.*.....	5 14
*\$7.25; Parish, \$18.....	25 25		12 64
<i>Brooklyn Heights</i> —Grace Church, of which			
from S. S., \$33.68; add'l from Parish, \$3.910.....	3,943 68		
Church of the Redeemer S. S., Mite Chest.....	89 92		
<i>E. D.</i> —Christ Church, of which from S. S.			
Banner Class No. 4, \$12.50; S. S., \$17.01.....	29 51		
<i>E. D.</i> —St. Mark's Church.....	30 00		
<i>Newton</i> —St. James' Church, additional.....	68 49		
<i>Woodside</i> —St. Paul's Church.....	12 20		
	4,270 05		
LOUISIANA.		NEW HAMPSHIRE.	
<i>Alexandria</i> —St. James' Mission S. S., Mite C..	2 50	<i>Claremont</i> —Union Church*.....	7 25
MARYLAND.		NEW JERSEY.	
<i>Annapolis</i> —A Sunday-school Class*.....	4 25	<i>Camden</i> —St. Paul's Church.....	75 00
<i>Anne Arundel Co.</i> —St. Margaret's, Westminster		<i>Middletown</i> —Christ Church.....	1 10
Parish.....	30 00	<i>Navestink</i> —All Saints' Memorial Church.....	4 15
<i>Baltimore</i> —Grace Church, additional.....	25 00	<i>Princeton</i> —Trinity Church.....	8 47
St. Barnabas' Church, Mite Chest.....	4 15	<i>Rahway</i> —Church of the Holy Comforter.....	7 02
St. Paul's Church, Mite Chest.....	64 18	<i>Woodbridge</i> —Trinity Church*.....	11 00
Church of the Messiah.....	50 00	<i>Woodbury</i> —Christ Church, of which from La-	
<i>Co.</i> —Sherwood Parish S. S.*.....	9 30	diess' Guild, \$8.26; S. S., \$34.62.....	32 89
<i>Bladensburg</i> —St. Luke's Church.....	23 16	Mrs. W.....	2 00
<i>Montgomery Co.</i> —Homewood, near Norbeck,			141 62
Mite Chest 10,004, through Woman's Aux.....	1 85		
<i>Petersville</i> —L. E. G.....	5 00		
<i>Towson</i> —Trinity Church, of which from			
S. S., \$3.65.....	36 10		
<i>Washington</i> —Church of the Incarnation.....	4 75		
St. John's Church, \$10; Mite Chest 89,056,			
\$1.75.....	11 75		
<i>West River</i> —Christ Church.....	30 00		
	299 49		
MASSACHUSETTS.		NEVADA.	
<i>Boston</i> —Church of the Advent.....	25 00	<i>Austin</i> —St. George's Church.....	44 00
Christ Church.....	25 00	<i>Gold Hill</i> —St. John's Church.....	12 40
Church of the Good Shepherd.....	22 25	<i>Virginia City</i> —St. Paul's Church, of which	
Emmanuel Church, of which through Wom-		from S. S., \$10.....	40 00
an's Auxiliary from Missionary Box of Par-			96 40
ish, \$42.68.....	92 68		
Miss I. M. M., \$150; J. S. B., \$100.....	250 00		
<i>South</i> —Grace Church Mission*.....	27 34		
<i>Cambridge</i> —Christ Church.....	45 26		
<i>Concord</i> —Mrs. F. R.....	2 50		
<i>Dedham</i> —St. Paul's Church, portion of Easter			
offering.....	100 00		
<i>Lawrence</i> —S. J. M. W.....	1 00		
<i>Northampton</i> —St. John's Church S. S.*.....	10 00		
<i>Waltham</i> —Christ Church*.....	5 00		
<i>Wilkinsonville</i> —St. John's Church, of which			
from S. S., \$3.....	6 00		
	612 93		
MAINE.		NEW YORK.	
<i>Eastport</i> —Christ Church, of which from S. S.,		<i>Barrytown</i> —St. John the Evangelist's S. S.*...	7 26
*\$3.27.....	8 43	<i>Calicoon</i> —St. James' Church.....	1 25
		<i>Clifton</i> —St. John's Church.....	50 00
		<i>Fordham</i> —St. James' Church, of which thro'	
		Woman's Auxiliary, \$56.86; S. S., \$72.....	128 36
		<i>Highland Falls</i> —Church of the Holy Innocents	17 00
		<i>Mamaroneck</i> —St. Thomas' Church, through	
		Woman's Missionary Association, for Oregon	38 62
		<i>Marlboro'</i> —Christ Church S. S.*.....	2 50
		<i>New Rochelle</i> —Trinity Church, through Wom-	
		an's Auxiliary, for work in Oregon, \$5.....	27 10
		<i>New York</i> —Church of the Annunciation, thro'	
		Woman's Auxiliary.....	5 00
		Church of the Redeemer, a little girl's self-	
		denial through Lent.....	1 01
		Calvary Church S. S., *one half.....	44 87
		Church of the Heavenly Rest.....	20 00
		Church of the Transfiguration, additional.....	30 00
		St. Andrew's Church, Lenten offering of	
		Class 17.....	1 00
		St. Mark's Church, F. H.....	50 00
		St. Paul's Chapel, Mite Chest.....	1 67
		St. Thomas' Church, additional.....	25 00
		Trinity Chapel, of which from Mite Chest,	
		\$1.50; additional, \$40.....	41 50
		Gal. vi. 10, toward payment of stipend....	50 00
		A member of a Church on the west side....	1 00
		Mrs. J. S., Jr.....	25 00
		(<i>Harlem</i>)—Grace Church S. S.*.....	12 00
		(<i>Manhattanville</i>)—St. Mary's S. S.*.....	5 00
		<i>Piermont</i> —Christ Church.....	33 33
		<i>Poughkeepsie</i> —St. Paul's Church.....	37 00
		<i>Wappinger's Falls</i> —Zion Church*.....	223 70
		<i>Yonkers</i> —St. John's Church.....	17 50
		Mrs. J. H. C.....	25 00
		A. E. S.....	100 00
			1,021 67
MINNESOTA.		NORTH CALIFORNIA.	
<i>Faribault</i> —Shattuck School, Memorial Chapel*	25 00	<i>Marysville</i> —St. John's Church S. S.*.....	8 95
<i>St. Paul</i> —Christ Church.....	12 00		
	37 00		
MISSISSIPPI.		NORTH CAROLINA.	
<i>Bilochi</i> —Church of the Redeemer S. S.*.....	6 15	<i>Asheville</i> —Trinity Church S. S.*.....	9 05
<i>Vicksburg</i> —Christ Church.....	10 15	Freedmen's Chapel and S. S.....	10 00
Trinity Church and S. S.*.....	85 00	<i>Henderson Co.</i> —Calvary Church, of which from	
	101 80	S. S., \$8.50.....	15 60

<i>Portland</i> —An Easter offering from "Little Nellie," for recovery from sickness.....	1 00	<i>Ironton</i> —Christ Church, a member.....	2 00
<i>Willsboro</i> —St. Matthew's Church.....	9 49	<i>Portsmouth</i> —Christ Church S. S.*.....	10 00
<i>Brookline</i> —Mite Chest No. 18, In Memoriam Mrs. J. W. Hughes, \$7; Mite Chest No. 18, In Memoriam G. H. Roberts, \$5; Mite Chest \$3.41, Lilly E., \$3.....	15 00	<i>Springfield</i> —Christ Church.....	60 00
<i>Portland</i> —St. Stephen's S. S.*.....	5 57		114 33
<i>Portland</i> —In memory of the Rev. R. H. Mason, D.D.....	5 00	SPRINGFIELD.	
<i>Wilmington</i> —St. Paul's Church S. S., *from Mite Chest.....	9 62	<i>Albion</i> —St. John's Church*.....	2 00
<i>Wilkes Co.</i> —Gwynn's Chapel, Mite Chest.....	1 55	TEXAS.	
<i>Wilton</i> —A little boy's Easter offering.....	12	<i>Bastrop</i> —Calvary Church S. S., *\$2.75.....	11 75
	82 00	<i>Columbus</i> —St. John's S. S.*.....	7 25
NORTHERN NEW JERSEY.		<i>La Grange</i> —St. James' Church, of which from S. S., *\$4.55.....	10 55
<i>Wendell</i> —Chapel of the Epiphany.....	15 00		29 55
<i>Worriestown</i> —Church of the Redeemer, Mite Chest, additional.....	1 50	UTAH.	
<i>Worwick</i> —Grace Church.....	2 50	<i>Corinne</i> —Church of the Good Samaritan.....	7 40
<i>Orange</i> —Grace Church, Mite Chest*.....	22 98	<i>Logan</i> —St. John's Church S. S.*.....	2 90
<i>South</i> —Church of the Holy Communion S. S.*.....	9 00	<i>Ogden</i> —Church of the Good Shepherd, of which from S. S., *\$10.33; Parish, *\$23.10.....	33 43
<i>Summit</i> —Calvary Church.....	6 50	<i>Salt Lake City</i> —St. Paul's Chapel*.....	9 95
	58 48		53 68
OHIO.		VERMONT.	
<i>Cleveland</i> —Church of the Good Shepherd S.S.*.....	4 12	<i>Belhel</i> —Christ Church.....	5 00
<i>Clyria</i> —St. Andrew's S. S.*.....	10 00	<i>Burlington</i> —J. I. B.....	30 00
<i>Cl. Vernon</i> —St. Paul's S. S., *for work in New Mexico.....	69 68	<i>East Berkshire</i> —Calvary Church.....	1 80
<i>Cainesville</i> —St. James' Church.....	50 00	<i>Highgate</i> —St. John's S. S.*.....	1 00
	133 80	<i>Montgomery</i> —Union Church.....	3 90
PENNSYLVANIA.		<i>Northfield</i> —St. Mary's S. S.*.....	2 44
<i>Downtown</i> —St. James' Church.....	10 00	<i>White River Junction</i> —Through the Rev. B. R. Phelps.....	7 00
<i>Dorchester</i> —"B.," for Church work in Iowa, \$5; in Kansas, \$2.40.....	7 40	<i>Woodstock</i> —St. James' Church, of which from Mite Chest, \$5.80.....	20 00
<i>Philadelphia</i> —Christ Church Chapel.....	10 98		71 14
<i>Church of the Incarnation.....</i>	60 00	VIRGINIA.	
<i>St. Luke's Church*.....</i>	56 25	<i>Cobham</i> —Mrs. C. H. P.....	2 00
<i>St. Mary's Church, Mission Chapter of the Parish Guild.....</i>	5 00	<i>Danville</i> —Church of the Epiphany.....	15 00
<i>Burd Orphan Asylum.....</i>	15 00	<i>Fairfax Co.</i> —Truro Parish, Zion Church.....	4 00
<i>Lenten, through Mr. Lemuel Coffin.....</i>	15 00	<i>Falls Church.....</i>	2 00
<i>Miss K. N.....</i>	6 00	<i>Greenwood</i> —Emmanuel Church, of which Lenten offering of Miss V. K., \$1; D. A. R. and H. F., \$2.....	6 60
<i>E. R. C. (advance guards).....</i>	2 60	<i>Ivy Depot</i> —St. Paul's Church, of which from Lenten offering of E. G., 40c.....	3 40
	188 23	<i>Lynchburgh</i> —Mrs. Col. R.—'s children*.....	1 80
PITTSBURGH.		<i>Nelson Co., Nelson</i> —Trinity Church Mite Chest*.....	4 62
<i>Franklin</i> —St. John's Church.....	7 00	<i>Petersburgh</i> —St. Paul's Church.....	14 50
<i>Johnstown</i> —St. Mark's S. S.*.....	8 60	<i>Richmond</i> —St. James' Church, Mrs. J. R.....	5 00
<i>Wilmington</i> —St. Paul's Church, of which from X., \$5.....	20 95	<i>Rocky Mount</i> —Trinity Church S. S., Mite Chest.....	4 11
<i>Mount Washington</i> —St. James' S. S.*.....	6 15	<i>Rockingham Co., Lynwood</i> —S. L. S.....	45
<i>Pittsburgh</i> —Calvary Church.....	25 00		63 48
<i>Trinity Ch.....</i>	50 00	WESTERN MICHIGAN.	
<i>Pittsville</i> —St. James' Memorial Church, of which from S. S., *\$10.....	18 00	<i>Grand Rapids</i> —St. Mark's Church, Woman's Auxiliary.....	6 99
	135 70	WESTERN NEW YORK.	
QUINCY.		<i>Angelica</i> —St. Paul's Church, a member.....	10 00
<i>Farmington</i> —Calvary S. S.*.....	3 50	<i>Corning</i> —Christ Church S. S.*.....	8 77
<i>Wendon</i> —Zion Church.....	3 75	<i>Geneva</i> —Trinity Church.....	10 00
<i>Warsaw</i> —St. Paul's Church.....	3 00	<i>Lockport</i> —Grace Church, S. S.*.....	29 86
<i>Family of the Rev. Dr. Lloyd.....</i>	3 00	<i>Mt. Morris</i> —St. John's Church, of which S. S., *\$18.80.....	31 64
	13 25	<i>Rochester</i> —Christ Church.....	171 89
RHODE ISLAND.			262 16
<i>Newport</i> —Trinity Church, of which from M. A. K., \$30; L. K., \$10; G. G. K., \$10; M. K., \$5; E. K., \$5; A. M. K., \$2.50.....	80 36	WESTERN TEXAS.	
<i>Portsmouth</i> —St. Mary's Church.....	4 85	<i>Brownsville</i> —Church of the Advent.....	8 75
<i>Providence</i> —St. Stephen's S. S.*.....	5 00	WEST VIRGINIA.	
	90 21	<i>Charleston</i> —St. John's Church.....	10 00
SOUTH CAROLINA.		WISCONSIN.	
<i>Charleston</i> —St. Paul's Church.....	32 00	<i>Baraboo</i> —Trinity Church, E. W. and S. M. G.....	5 00
<i>Charaw</i> —St. David's Church S. S.*.....	10 00	<i>Delavan</i> —Christ Church S. S.*.....	14 00
<i>Clarendon</i> —St. Mark's Church.....	4 00		19 00
<i>Rock Hill</i> —Church of Our Saviour.....	18 00	WYOMING.	
<i>Summerville</i> —St. Paul's Church.....	62 05	<i>Cheyenne</i> —St. Mark's Church S. S.*.....	7 40
	126 05	MISCELLANEOUS.	
SOUTHERN OHIO.		<i>A Friend.....</i>	24 75
<i>Cincinnati</i> —St. Paul's Church, of which from S. S., *\$18.45.....	20 95	<i>H. S. B., Easter gift.....</i>	3 00
<i>Columbus</i> —Trinity Church S. S., *of which from Utah, \$10.54; Oregon, \$10.84.....	21 38	<i>C. B.....</i>	10 00
		<i>Interest on gift of the Rev. Jas. Saul, D.D.....</i>	67 50
		<i>Interest on Wm. H. Grawick & Co.'s note.....</i>	147 20
		<i>Proportion of General Mission offerings.....</i>	1,492 62
			1,745 07

LEGACIES.	
<i>Conn., Hartford</i> —Estate of Chester Adams.....	1,104 07
<i>Mass., Boston</i> —Estate of Dr. W. W. Moreland.....	875 00
	1,979 07

MITE CHESTS.	
Receipts for the month not credited to parishes.....	14 85
Receipts for the month.....	\$13,539 49
Amount previously acknowledged.....	62,089 02
Total receipts since September 1st, 1878....	\$75,628 51

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.	
<i>Troy</i> —St. Paul's Church.....	\$25 00
CENTRAL NEW YORK.	
<i>Elmira</i> —C. M. C., for Mrs. Buford's Mission School.....	5 00
CENTRAL PENNSYLVANIA.	
<i>Harrisburg</i> —R. A. L.....	15 00
<i>York</i> —St. John's Church.....	15 00
	30 00
CONNECTICUT.	
<i>Hartford</i> —Mrs. C. E. R., for the benefit of Jas. S. Russell, in Mrs. Buford's Mission.....	10 00
<i>Meriden</i> —St. Andrew's Church.....	40 00
<i>Milford</i> —St. Peter's Church, of which from J. M., for Mrs. Buford's work, \$5; Parish, \$5.....	10 00
<i>New Canaan</i> —St. Mark's Church S. S., through Fairfield County Indian Aid.....	10 00
<i>New Haven</i> —St. Thomas' Church, Easter off'g Trinity Church, Easter offering.....	10 00
<i>Watertown</i> —Christ Church, Easter offering.....	10 00
	95 50
ILLINOIS.	
<i>Chicago</i> —Mrs. M. J. M.....	5 00
<i>Freeport</i> —Zion Church.....	1 02
	6 02
IOWA.	
<i>Lyons</i> —Grace Church, Easter offering.....	1 00
KANSAS.	
<i>Atchison</i> —Trinity Church S. S., Lenten off'g... ..	5 00
LONG ISLAND.	
<i>Brooklyn Heights</i> —Grace Church, additional ..	900 00
<i>Glen Cove</i> —St. Paul's Church, Easter offering..	10 00
	910 00
MARYLAND.	
<i>Anne Arundel Co</i> —All Hallows Parish.....	2 16
<i>Baltimore Co.</i> —Sherwood Parish, S. S. Lenten offering for Colored Children	4 10
	6 26
MASSACHUSETTS.	
<i>Boston</i> —Church of the Good Shepherd.....	10 75
Church of the Messiah, of which through Woman's Auxiliary, for Mrs. Payne's salary, \$5.....	15 28
J. S. B.....	50 00
(South)—St. Matthew's Church, through Woman's Auxiliary, for Mrs. Payne's salary.....	5 00
Cambridge—Christ Church, a member, through Woman's Auxiliary, for Mrs. Payne's salary.....	5 00
St. John's Memorial Church, through Woman's Auxiliary, for Mrs. Payne's salary, \$1; Special, \$25.....	26 00
Newton—Grace Church, two members, through Woman's Auxiliary, for Mrs. Payne's salary.....	2 00
Waltham—Christ Church, through Woman's Auxiliary, of which for Mrs. Payne's salary, \$5.....	10 00
	124 03
MICHIGAN.	
<i>Detroit</i> —Martner's Church	5 00
MISSISSIPPI.	
<i>Sardis</i> —Church of the Redeemer, S. S. Lenten offering for Mrs. Buford's work.....	4 00
MISSOURI.	
<i>St. Louis</i> —Christ Church, S. S. Lenten off'g... ..	11 46
NEW JERSEY.	
<i>Woodbridge</i> —Trinity Church.....	5 00

NEW YORK.	
<i>New York</i> —Church of the Annunciation, through Woman's Auxiliary.....	5 00
St. Ann's Church, for Mrs. Buford's work.....	10 00
St. Mark's Parish, "N. B. Renwick".....	200 00
St. Mary the Virgin, "X," for Mrs. Buford's work.....	50 00
St. Thomas' Chapel, S. S. Lenten offering.....	36 31
Poughkeepsie—St. Paul's Church.....	25 00
Rhinecliff—Church of the Ascension, for Mrs. Buford's work.....	5 00
Wappinger's Falls—Zion Church, Easter offering for Mrs. Buford's mission.....	5 00
	336 31
NORTH CAROLINA.	
<i>Wilmington</i> —St. Mark's S. S., of which from Lenten offering, \$2.50.....	4 34
NORTHERN NEW JERSEY.	
<i>Montclair</i> —St. Luke's, S. S. Lenten offering... ..	25 00
PENNSYLVANIA.	
<i>Doylestown</i> —St. Paul's Church.....	6 16
<i>Philadelphia</i> —Christ Church Chapel, through Committee on Work for Freedmen, for Mrs. Jackson's salary.....	2 00
St. Clement's Church, a Member, through Committee on Work for Freedmen, for Mrs. Jackson's support.....	20 00
St. James' Church, through Committee on Work for Freedmen, for Mrs. Jackson's salary.....	26 00
St. James the Less, through Committee on Work for Freedmen, for the Rev. C. O. Brady.....	14 00
St. Jude's Church, through Committee on Work for Freedmen, for Mrs. Jackson's salary.....	3 00
St. Luke's Church, through Committee on Work for Freedmen, for Mrs. Jackson's salary.....	19 00
St. Mark's Church, through Committee on Work for Freedmen, for Mrs. Jackson's salary.....	5 00
St. Stephen's Church, through Committee on Work for Freedmen, for Mrs. Jackson's support.....	5 00
(Frankford)—St. Mark's Church.....	100 10
SOUTHERN OHIO.	
<i>Cincinnati</i> —St. Paul's Church, for Mrs. Buford's work.....	60 00
<i>Ironton</i> —Christ Church, "A Member".....	2 00
	62 00
RHODE ISLAND.	
<i>Westerly</i> —Christ Church.....	30 71
VERMONT.	
<i>Bethel</i> —Christ Church.....	5 00
<i>Woodstock</i> —St. James' Church	7 00
	12 00
WESTERN MICHIGAN.	
<i>Grand Rapids</i> —St. Mark's Church, Woman's Auxiliary.....	3 63
<i>Hastings</i> —Emmanuel Church, of which for Mrs. Buford's work, \$2.....	4 00
	7 63
WESTERN NEW YORK.	
<i>Angelica</i> —St. Paul's Church, a Member.....	10 00
<i>Geneva</i> —St. Peter's Memorial Church.....	25 00
Trinity Church, for Mrs. Buford's work.....	10 00
<i>Phelps</i> —St. John's Church, Children's Society of the Willing Workers, Lenten offering, for Mrs. Buford's Work.....	1 00
	46 00
MISCELLANEOUS.	
Dividend on gift of the Rev. James Saul, D.D.....	105 00
Receipts for the month.....	\$2,062 52
Amount previously acknowledged.....	7,808 51
Total amount received since Sept. 1st, 1878..	\$9,871 02

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.

<i>Albany</i> —St. Peter's Church, of which for "St. Peter's" Scholarship, \$60; "Quedar" Scholarship, \$60	\$164 60
St. Paul's Church	35 00

199 60

CENTRAL NEW YORK.

<i>Utica</i> —Grace Church	2 50
<i>Watertown</i> —Trinity Church, S. S., quarterly payment of Scholarship	15 00

17 50

CENTRAL PENNSYLVANIA.

<i>Carbondale</i> —Trinity Church, S. S. Lenten off'g	11 02
<i>Great Bend</i> —Grace Church	2 20
<i>Wilkesbarre</i> —St. Stephen's Church	25 01
<i>York</i> —St. John's Church	15 94

54 16

CONNECTICUT.

<i>Bethel</i> —F. H. S.	5 00
<i>East Haddam</i> —St. Stephen's S. S., for St. Stephen's Scholarship, Cheyenne Mission ..	30 00
<i>New Canaan</i> —St. Mark's S. S., through Fairfield Co. Indian Aid	10 00
<i>New Haven</i> —Trinity Church, S. S. Easter offering, of which for Bishop Hare, \$8.59; for the Rev. J. J. Enmegahbowh, \$30	98 59
"Mary's Easter offering for the Indian Children"	50
<i>Southport</i> —Mrs. H. P., through Fairfield Co. Indian Aid, for Miss Ives	5 00
<i>Watertown</i> —Christ Church, Easter offering ..	40 00
A friend to Missions	100 00

239 09

DELAWARE.

<i>New Castle</i> —A birthday offering from Louise ..	12 00
<i>Smyrna</i> —St. Peter's Church	1 00

13 00

ILLINOIS.

<i>Chicago</i> —St. Mark's Church S. S., Bishop Whipple Class, for Santee Indian Missions ..	4 00
Mrs. M. J. M.	5 00
<i>Freeport</i> —Zion Church	1 82
<i>Sterling</i> —Grace Church S. S., for the Girls' School, Crow Creek Agency	2 50

13 32

INDIANA.

<i>Indianapolis</i> —St. Paul's Cathedral S. S., for "Wm. H. Morrison" Scholarship, Cheyenne School	60 00
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IOWA.

<i>Lyons</i> —Grace Church, Easter offering	2 50
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KANSAS.

<i>Atchison</i> —Trinity Church, S. S. Lenten off'g.	5 00
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LONG ISLAND.

<i>Brooklyn Heights</i> —Grace Church, additional ..	1,000 00
Grace Chapel, Easter offering	40
<i>College Point</i> —St. Paul's Chapel S. S., for "College Point" Scholarship, Crow Creek School	17 00

1,017 40

MARYLAND.

<i>Baltimore</i> —Grace Church, through Baltimore Indian Aid, toward Sister Julia's salary, Yankton Agency, \$47; from Woman's Auxiliary, through Bishop Hare, \$61	108 00
Grace Church, S. S. Lenten offering	76 00
Christ Church S. S., for Scholarship, Yankton Agency	60 00
C. F. T., through Bishop Hare	5 00
Co.—Sherwood Parish, S. S. Lenten offering for Indian Children	4 10
<i>Washington</i> —Church of the Incarnation	33 28
St. John's Church, for Flaudreau Indians	3 00

289 38

MASSACHUSETTS.

<i>Boston</i> —Church of the Advent, through Dakota League, \$8	10 00
Emmanuel Church, through Dakota League ..	112 00

Church of the Good Shepherd	11 00
Church of the Messiah, of which through Dakota League, \$3	7 00
J. S. B.	50 00
<i>Highlands</i> —St. James' Church, through Dakota League, for "Louise" Scholarship ..	60 00
<i>Chelsea</i> —Mrs. W. P. M., thro' Dakota League ..	1 00
<i>Newton</i> —Grace Church, thro' Dakota League, of which for Bishop Hare, \$5	15 50
<i>Salem</i> —Grace Church, a Lady	2 00
<i>Waltham</i> —Christ Church, through Dakota League	20 00

288 50

MICHIGAN.

<i>Detroit</i> —Mariner's Church	5 00
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MISSOURI.

<i>St. Louis</i> —Christ Church, S. S. Lenten offering ..	11 46
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NEW JERSEY.

<i>Beverly</i> —St. Stephen's, S. S. Easter offering, to aid in the education of Philip Deloria	66 53
<i>Burlington</i> —St. Mary's Church	13 63
<i>Elizabeth</i> —St. John's Church, for Bishop Hare ..	4 50
<i>Princeton</i> —Trinity Church	3 97
Mrs. W	2 00

90 63

NEW YORK.

<i>Garrison's</i> —St. Philip's in the Highlands	5 00
<i>New York</i> —Through the Niobrara League, of which from the Church of the Transfiguration, for Choteau Creek, \$40; Ladies of St. Bartholomew's Church, for support of one lady, \$176; Church of the Incarnation, \$50; Ladies' Missionary Society of St. Thomas' Church, \$10.25; Church of the Annunciation (of which from a member, \$5), \$15; Calvary Church, additional, \$5; Church of the Holy Apostles, a member of Woman's Missionary Association, \$2; St. James' Church, Goshen, \$75.76; Mrs. Julius Wadsworth, for education of a boy at the East, \$100; Miss Almy Guilford toward education of boy at the East, \$5; Misses Moffat, for special education of a boy at the East, \$100; S. S. Grace Chapel, Easter offering for Wm. Welsh Memorial Church, at Yankton Agency, \$125; St. Stephen's Church Ladies' Aid Society, \$5; St. Paul's Church, Yonkers, \$5; S. F., for Bishop Hare, \$100... St. James' Church S. S., for Scholarship in Niobrara	60 00
St. Mark's Parish, N. B. Renwick	100 00
A friend, for Paul Mazakute's family	100 00
Miss M. S. M., for "Mortimer" Scholarship, St. Mary's School, Santee	60 00
Miss A. M. M., for education of Indian student	75 00
Miss E. A. P., for Bishop Hare	2 00
<i>Poughkeepsie</i> —St. Paul's Church	27 00
<i>Red Hook</i> —Christ Church S. S.	22 67
<i>Rhinecliff</i> —Church of the Ascension	5 00
<i>Wappinger's Falls</i> —Zion Church, Easter off'g.	5 00
<i>Yonkers</i> —St. John's Church, for Bishop Hare ..	5 00

1,478 68

NORTHERN NEW JERSEY.

<i>East Orange</i> —J. W. R., for "Arthur W. Russell Scholarship, In Memoriam," St. Paul's School	15 00
<i>Montclair</i> —St. Luke's S. S., for Scholarship ..	60 00
<i>Jersey City</i> —St. Matthew's S. S., for "Mary J. Ambercrombie" Scholarship, St. Mary's, Santee Mission	60 00
<i>Newark</i> —House of Prayer	5 10
St. Paul's Church, of which through Bishop Hare, \$5	25 00
<i>Orange</i> —St. Mark's Church, for Bishop Hare ..	80 20
Through League of N. N. J., a lady of St. John's, Troy, Albany, for Miss Bell's support, Yankton Agency	50 00
Woman's Auxiliary of N. N. J., through Bishop Hare	61 00

356 30

NORTH CAROLINA.

<i>Hillsboro</i> —St. Matthew's Church.....	25
<i>Woodville</i> —H. M. M., Missionary Box.....	7 00

7 25

PENNSYLVANIA.

<i>Philadelphia</i> —Through Indian Hope Association, from Church of the Holy Trinity, of which for Wm. Welsh Memorial Church, \$70 (\$154); Church of the Beloved Disciple, \$2; Church of the Atonement, of which for Wm. Welsh Memorial Church, \$55 (\$72.50); St. James' Church, for Wm. Welsh Memorial Church, additional, \$125 (\$163); St. Peter's Church, for Wm. Welsh Memorial Church, additional, \$12 (\$85); Church of the Epiphany, \$40; Church of the Incarnation, \$10; St. Barnabas' Church, for Wm. Welsh Memorial Church, \$25; St. Mary's Church, West Philadelphia, for Wm. Welsh Memorial Church, \$10 (\$32); St. Andrew's Church, West Philadelphia, \$5; St. Peter's Church, Germantown, of which for Wm. Welsh Memorial Church, \$500; for "H. H. Houston" Scholarship, \$5; St. Mark's Church, Frankford, for Wm. Welsh Memorial Church, additional, \$51.50; Calvary Church, Germantown, for Wm. Welsh Memorial Church, \$25; for "Cup and Saucer Fund," through Mrs. James Walker, \$3.....	1,173 00
St. Barnabas' Church, through Bp. Hare.....	10 00
<i>Philadelphia</i> —St. Luke's Church, Easter offering, for Niobrara, \$12.....	30 10
West—Trinity Church.....	5 30
Through Miss E. N. B., of which for "Mary Amory Hare" Scholarship, \$30; "Bp. Whipple" Scholarship, \$30; "Bp. Hare" Scholarship, \$30.....	90 00
<i>Chestnut Hill</i> —St. Paul's Church, a member, through Bishop Hare.....	5 00
Miss Peale, through Bishop Hare.....	15 00
	1,328 40

PITTSBURGH.

<i>Allegheny City</i> —Christ Church, Infant School, Easter offering, for Rev. H. Burt for Indian children.....	25 00
<i>Pittsburgh</i> —Calvary Church S. S., for Scholarship in Girl's School, Cheyenne Agency.....	60 00
<i>Titusville</i> —St. James' Memorial Church, of which from S. S., Lenten offering, \$5.....	10 00
<i>Townville</i> —Calvary Church S. S., Lenten off'g.....	2 30
	97 30

ALBANY.

<i>Ballston Spa</i> —Christ Church, Mrs. J. W. H., for Selwyn Associate Mission.....	\$5 00
<i>Troy</i> —St. Paul's Church, for Rev. D. B. Knickerbacker, D.D.....	10 00
	15 00

CENTRAL PENNSYLVANIA.

<i>Harrisburg</i> —R. A. L., for Selwyn Associate Mission.....	5 00
<i>Lancaster</i> —"B.," for Selwyn Associate Mission Reading—Christ Cathedral, for Bishop Tuttle's School in Utah.....	2 00
<i>York</i> —St. John's Church, for the Society for the Increase of the Ministry.....	40 00
	25 00
	72 00

CONNECTICUT.

<i>Birmingham</i> —St. James' S. S., for Scholarship in St. Mark's School, Salt Lake.....	40 00
<i>Fair Haven</i> —St. James' Church S. S., Lenten offering, for Bishop Tuttle.....	19 24
<i>Hartford</i> —Christ Church, for Selwyn Associate Mission.....	12 00
<i>Meriden</i> —St. Andrew's Church, of which for Bishop Neely, \$20; Bishop Tuttle, \$20; Bishop Spalding, \$20.....	60 00
<i>New Haven</i> —St. John's Church S. S., for Scholarship in School at Ogden.....	40 00
Trinity Church S. S., Easter offering, for Bishop Tuttle.....	19 60

RHODE ISLAND.

Indian Aid Society, of which for Wm. Welsh Memorial Church, \$100, of which \$5 from St. Michael's Church, Bristol, for General Indian Missions, of which from St. Luke's Church, East Greenwich, \$52; St. Stephen's Church, Providence, \$5.....	281 50
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SOUTHERN OHIO.

<i>Columbus</i> —Trinity Church S. S.....	10 78
<i>Ironton</i> —Christ Church, a member.....	2 00
	12 78

TENNESSEE.

<i>Columbia</i> —Mrs. B.....	2 00
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TEXAS.

A friend, through Woman's Auxiliary, for education of an Indian boy, where most needed.....	60 00
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VERMONT.

<i>Bethel</i> —Christ Church.....	5 00
<i>Woodstock</i> —St. James' Church.....	7 62
	12 62

VIRGINIA.

<i>Alexandria</i> —Christ Church, Woman's Missionary Society.....	1 00
<i>Botetourt</i> —Botetourt Parish, St. Mark's Ch. Liberty, Bedford Co.—St. John's Church S. S., for Bishop Hare.....	7 29
<i>Petersburg</i> —Grace Church, Parochial Society.....	11 00
	1 00
	20 29

WESTERN NEW YORK.

<i>Angelica</i> —St. Paul's Church, a member.....	10 00
<i>Geneva</i> —St. Peter's Church, Memorial Church. Trinity Church, for Bishop Hare.....	25 00
<i>Mt. Morris</i> —St. John's Church, for Bp. Hare..	6 00
	15 00
	56 00

WESTERN MICHIGAN.

<i>Grand Rapids</i> —St. Mark's Church, Woman's Auxiliary.....	3 63
<i>Kalamazoo</i> —St. Luke's Church.....	19 54
	23 17

WISCONSIN.

<i>Milwaukee</i> —St. James' Church S. S., Lenten offering.....	15 00
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MISCELLANEOUS.

From sale of books.....	3 90
Receipts for the month.....	6,114 73
Amount previously acknowledged.....	16,121 08

Total receipts since September 1st, 1878. \$23,235 81

SPECIAL CONTRIBUTIONS.

<i>Warehouse Point</i> —St. John's Church, for Bishop Niles.....	49 00
<i>Watertown</i> —Christ Church, of which for Bishop Spalding, \$20; Bishop Tuttle, \$15; Bishop Garrett, \$5; Bishop Whipple, \$20; Bishop Clarkson, \$5; Bishop Elliott, \$5.....	70 00
A friend to Missions, for Bishop Spalding..	50 00
	359 84

KENTUCKY.

<i>Frankford</i> —F. W., Easter offering, for Selwyn Associate Mission.....	10 00
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LONG ISLAND.

<i>Brooklyn Heights</i> —Grace Church, of which for Bishop Clarkson, \$50; Nashotah, \$20; Rev. Dr. Oliver, \$40; Rev. J. L. Gillogly, \$80; from S. S. for the Society for the Increase of the Ministry, \$43; "Ogden" Scholarship, \$40; Bishop Clarkson's Cathedral, \$25.....	298 00
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MARYLAND.

<i>Annapolis</i> —Naval Academy S. S., Lenten offering, for Bishop Tuttle's Schools.....	12 81
<i>Baltimore</i> —St. Barnabas' Church, Easter offering, of which for Bishop Garrett, \$10; Bishop Elliott, \$10.....	20 00
Mt. Calvary Church, for Bishop Spalding..	12 00
<i>Washington</i> —St. John's Church, Mary E., for Selwyn Associate Mission.....	6 00
	50 81

MASSACHUSETTS.

<i>Cambridge</i> —Christ Church S. S., Mite Chest, for "Arthur Hurd" Scholarship (Bp. Tuttle).	6 05
<i>Boston</i> —Emmanuel Church, through Woman's Auxiliary, for Bishop Garrett.	5 00
St. Paul's Church, through Woman's Auxiliary, for Bishop Garrett.	4 00
Trinity Church, through Woman's Auxiliary, for Bishop Garrett.	30 00
J. S. B., for Bishop Vail.	20 00
<i>Dedham</i> —Church of the Good Shepherd S. S., Lenten offering, for Bishop Whipple.	6 28
St. Paul's Church S. S., for Scholarship in St. Mark's School, Salt Lake.	40 00
	111 33

MINNESOTA.

<i>Lake City</i> —St. Mark's Church, of which for Mission to the Jews, \$1.65; for Bible and Prayer Book Society, \$1.	2 65
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NEVADA.

<i>Austin</i> —St. George's Church, for Church at Winterset, Iowa.	5 00
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NEW HAMPSHIRE.

<i>Keene</i> —St. James' Church, through Woman's Auxiliary, for Sister Eliza's support, \$5; of which for Bishop Seymour, \$12.28.	17 28
<i>Tilton</i> —Trinity Church S. S., Lenten offering, of which for Nashotah, \$1; Bishop Spalding, \$1.50.	2 50
	19 78

NEW JERSEY.

<i>Elizabeth</i> —St. John's Church, for Bishop Spalding, \$10; Bishop Tuttle, \$10; Mission to the Sailors, \$2.	22 00
<i>Princeton</i> —Trinity Church, for Nashotah.	3 00
	25 00

NORTHERN CALIFORNIA.

<i>Marysville</i> —St. John's Church, Easter offering, for St. John's School, Logan.	25 00
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NEW YORK.

<i>Newburgh</i> —St. George's Church, of which for Seabury Divinity School, \$55; Bishop Whipple, \$2.50; Selwyn Associate Mission, \$5.	62 50
<i>New York</i> —Calvary Church, Mrs. John Warren, through Woman's Auxiliary, for Sister Eliza's support.	5 00
St. Ann's Church, for Church at Bismarck (Bishop Clarkson).	5 00
St. Clement's Church, a member, through Woman's Auxiliary, for Sister Eliza's support	20 00
St. Paul's Chapel, through Woman's Auxiliary, for Harris boys.	50 00
Trinity Chapel, Woman's Missionary Society, for Harris boys.	5 00
A lady, for Selwyn Associate Mission.	200 00
(<i>Harlem</i>)—St. Andrew's S. S., for "George B. Draper" Scholarship, Plain City.	40 00
(<i>Harlem</i>)—Grace Church S. S., Lenten offering, for Bishop Whipple.	1 00
<i>Poughkeepsie</i> —St. Paul's Church, for Bishop Spalding.	11 50
<i>Rye Parish</i> —Grace Chapel, for St. Mark's School, Salt Lake.	40 00
<i>Wappinger's Falls</i> —Zion Church, Easter offering, for Bishop Vail.	5 25
<i>Westchester</i> —St. Peter's Church, through Woman's Auxiliary, for "Wyatt" Scholarship, Logan.	40 00
<i>Yonkers</i> —St. John's Church, of which for Bp. Whipple, \$2; Bp. Elliott, \$5.45.	7 45
	492 70

NORTH CAROLINA.

<i>Asheville</i> —Trinity Church, Good-Friday offering for Mission to the Jews.	6 20
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NORTHERN NEW JERSEY.

<i>Bergen Point</i> —Trinity Church, a member of Woman's Missionary Association, through N. N. J. League, for Scholarship in St. Mark's School, Salt Lake.	10 00
<i>Orange</i> —Grace Church S. S., for Scholarship in St. Mark's School, Salt Lake.	40 00
<i>South Orange</i> —Church of the Holy Communion Church Guild, for the Rev. W. E. Webb's Log Church, at Halifax Court House, Va.	10 00
	60 00

PENNSYLVANIA.

<i>Philadelphia</i> —St. James' Church, for books for the Rev. O. P. Thackera.	6 50
A. M. B., through Woman's Auxiliary, for the Rev. Dr. J. L. Tucker's Unique S. S.	25 00
	31 50

PITTSBURGH.

<i>Meadville</i> —Christ Church, through Woman's Auxiliary, for Sister Eliza's support.	25 00
<i>Pittsburgh</i> —Calvary S. S., Easter offering for Boys' School, Denver, Col.	41 00
	66 00

RHODE ISLAND.

<i>Newport</i> —Trinity Church, M. A. K., for Bishop Spalding.	20 00
Indian Aid Society, for the purchase of two suits for Indian Deacons in Minnesota.	40 00
	60 00

SOUTH CAROLINA.

<i>Clarendon</i> —St. Mark's Church, for Mission to the Jews.	2 00
<i>Greenville</i> —"One of our Readers," for Bishop Elliott.	25
	2 25

SOUTHERN OHIO.

<i>Milford</i> —Children of St. Thomas' Church, for Prayer Books and Hymnal for Selwyn Church, Florida.	3 90
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TEXAS.

<i>Bastrop</i> —Calvary Church, for Mission to the Jews.	6 00
<i>La Grange</i> —St. James' Church, for Mission to the Jews.	8 00
	14 00

VERMONT.

<i>Vergennes</i> —St. Paul's Church S. S., Lenten offering for Bishop Tuttle.	12 89
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VIRGINIA.

<i>Petersburgh</i> —St. Paul's Church, for some special object.	10 00
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WESTERN NEW YORK.

<i>Geneva</i> —St. Peter's Memorial Church, for Selwyn Associate Mission.	10 00
Trinity Church, of which for Bishop Whipple, \$6; Selwyn Associate Mission, \$10.	16 00
	26 00

MISCELLANEOUS.

Mrs. H. M. S., for Selwyn Associate Mission (Easter offering).	5 00
Receipts for the month.	\$1,784 85
Amount previously acknowledged.	9,065 70
Total receipts since Sept. 1st, 1878.	\$10,850 55

ANALYSIS OF RECEIPTS.

For General Work of Domestic Committee, of which from Legacies, \$13,070.09.	\$75,628 51
Designated for Work among Colored People, of which from Legacies, \$2,800.	9,871 03
Designated for Work among Indians, of which from Legacies, \$600.	22,235 81
Special Contributions.	10,850 55

\$118,585 90

THE MISSIONARY CONFERENCES.

THE programme for the meetings in Providence (given last month) was carried through with marked interest and success. The congregations were very large; the offerings are acknowledged elsewhere; besides which, the expenses were paid in full through the efforts of the local committee. The Rev. Dr. Riley, who arrived in this country after the arrangements had been completed, presented his work on the second afternoon and evening.

At this writing we can only announce that the programmes for Cleveland and Baltimore have been completed as follows:

MISSIONARY CONFERENCE AT CLEVELAND.

Thursday, May 15th, morning, St. Paul's Church, Holy Communion, with address by the Bishop of the Diocese; afternoon, informal discussion—general topic, "Missions within the United States"; evening, General Missionary Meeting—speakers, the Rev. W. J. HARRIS, D.D., Rector of Christ Church, Detroit; the Rev. LEIGHTON COLEMAN, S.T.D., Rector of Trinity Church, Toledo; and the Rev. J. H. ECCLESTON, D.D., Rector of Trinity Church, Newark, N. J.

Friday, May 16th, morning, Trinity Church, Litany, with sermon by the Rev. W. H. MILLS, Rector of St. Paul's Church, Erie, Pa.; afternoon, informal discussion—general topic, "Missions without the United States"; evening, General Missionary Meeting—speakers, the Rev. JOHN COTTON SMITH, D.D., Rector of the Church of the Ascension, New York; the Rev. HENRY ANSTICE, D.D., Rector of St. Luke's Church, Rochester; and the Rev. H. C. RILEY, D.D., Bishop-elect of the Valley of Mexico.

The Bishop of the Diocese will preside throughout. The meetings will be closed with the *Gloria in Excelsis*, in which, as in the singing of the hymns, the whole congregation is requested to join.

NOAH HUNT SCHENCK, GEORGE LEEDS, WILLIAM R. HUNTINGTON, H. P. BALDWIN, LEMUEL COFFIN, A. T. TWING, JOSHUA KIMBER,	}	Committee on Missionary Meetings.
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REV. JOHN W. BROWN, D.D., REV. NELSON S. RULISON, MR. A. C. ARMSTRONG, MR. ZENAS KING, MR. MARCUS A. HANNA, MR. R. P. SPALDING, MR. S. L. MATHER,	}	Local Committee.
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MISSIONARY CONFERENCE AT BALTIMORE.

Tuesday, June 3d, 11 A. M., St. Paul's Church, Holy Communion, with address by the Assistant Bishop of the Diocese; 3:30 P. M., Ascension Church, informal discussion—general topic, "Missions within the United States"; 8 P. M., Christ Church, General Missionary Meeting—speakers, the Rev. RANDOLPH H. MCKIM, D.D., Rector of Holy Trinity Church, Harlem, New York; the Rev. S. H. GURTEEN, Associate Rector St. Paul's Church, Buffalo, N. Y.; and Mr. A. A. HAYES, Jr., late of China.

Wednesday, June 4th, 11 A. M., St. Peter's Church, Litany, with Ember Prayer—preacher, the Rev. WILLIAM NEILSON MCVICKAR, Rector of Holy Trinity Church, Philadelphia; 3:30 P. M., Emmanuel Church, informal discussion—general topic, "Missions without the United States"; 8 P. M., Grace Church, General Missionary Meeting—speakers, the Rev. JACOB S. SHIPMAN, D.D., D.C.L., Rector of Christ Church, New York; the Rev. WILLIAM A. HITCHCOCK, D.D., Rector of Trinity Church, Pittsburgh; and the Rev. STEPHEN H. TYNG, Jr., D.D., Rector of Holy Trinity Church, New York.

The Assistant Bishop will preside at all the services, etc. The Conference will close with the *Gloria in Excelsis*, in which, as in the singing of the hymns, the whole congregation is requested to join.

NOAH HUNT SCHENCK, GEORGE LEEDS, WILLIAM R. HUNTINGTON, H. P. BALDWIN, LEMUEL COFFIN, A. T. TWING, JOSHUA KIMBER,	}	Committee on Missionary Meetings.
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REV. WILBUR F. WATKINS, REV. GEORGE LEEDS, D.D., REV. A. P. STRYKER, MR. SAMUEL G. WYMAN, MR. WILLIAM H. PEROT, MR. CHARLES T. BOEHM,	}	Local Committee.
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GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS, from April 1 to May 1, 1879:

* The amounts from Sunday-schools in these items are Lenten and Easter offerings.

ALBANY.

<i>Albany</i> —All Saints' Cathedral.....	\$70 00
<i>Amsterdam</i> —*St. Ann's S. S.....	12 44
<i>Balston Spa</i> —Christ Church.....	55 59
<i>Brashton</i> —St. Peter's.....	1 25
<i>Burnt Hills</i> —*Calvary S. S.....	6 56
<i>Malone</i> —*St. Mark's S. S.....	5 00
<i>Schenectady</i> —*St. George's, "A. S. H.".....	9 00
<i>Waterford</i> —Grace.....	43 21
	203 05

CALIFORNIA.

<i>Cheboygan</i> —*S. S.....	15 00
<i>San Francisco</i> —St. Luke's, of which S. S., \$101.65.....	118 40
<i>Santa Barbara</i> —*Trinity S. S.....	24 05
	157 45

CENTRAL NEW YORK.

<i>Cunastota</i> —Mission S. S.....	48
<i>Chittenango</i> —St. Paul's S. S.....	2 28
<i>Perryville</i> —St. Stephen's S. S.....	44
<i>Skaneateles</i> —*St. James' S. S.....	13 66
	16 86

CENTRAL PENNSYLVANIA.

<i>Carbondale</i> —*Trinity S. S.....	21 24
<i>Carlisle</i> —*St. John's S. S.....	11 52
<i>Churchtown</i> —Bangor S. S.....	2 20
<i>Lancaster</i> —Easter offering of some Mission Children.....	1 00
<i>Leacock</i> —Christ Church.....	4 60
<i>Paradise</i> —All Saints'.....	5 40
<i>Philipsburg</i> —St. Paul's, of which S. S., \$8.58.....	10 58
<i>White Haven</i> —St. Paul's, of which S. S., \$11.12.....	26 87
<i>York</i> —St. John's, of which S. S., \$75 98.....	85 65
	169 06

CONNECTICUT.

<i>Birmingham</i> —*St. James' S. S.....	16 14
<i>Branford</i> —*Trinity S. S.....	11 84
<i>Colchester</i> —*Calvary S. S.....	6 32
<i>Groton</i> —*Seabury Memorial S. S.....	5 38
<i>Guilford</i> —Christ Church S. S.....	10 60
<i>Harford</i> —*Church of the Good Shepherd S. S.....	11 75
<i>Norwalk</i> —"A friend".....	5 00
<i>Thomaston</i> —*Trinity S. S.....	12 00
	79 03

DELAWARE.

<i>Dover</i> —*Christ Church S. S.....	10 00
<i>New Castle</i> —*Immanuel S. S.....	5 50
<i>Smymna</i> —St. Peter's.....	5 89
	21 39

EASTON.

<i>Queen Anne's and Talbot Cos.</i> —Wye Parish.....	7 00
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FLORIDA.

<i>Fernandina</i> —*St. Peter's S. S.....	17 41
<i>Milton</i> —*St. Mary's S. S.....	3 00
	20 41

GEORGIA.

<i>Athens</i> —*Emmanuel S. S.....	35 32
<i>Brunswick</i> —*St. Mark's S. S.....	36 00
	71 32

ILLINOIS.

<i>Chicago</i> —*St. Mark's S. S.....	13 63
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INDIANA.

<i>Crawfordsville</i> —*St. John's S. S.....	6 10
<i>Lawrenceburgh</i> —*Trinity S. S.....	3 35
<i>Muncie</i> —*Grace Mission S. S.....	2 60
<i>Plymouth</i> —*St. Thomas' S. S.....	10 12
<i>Warsaw</i> —*St. Andrew's S. S.....	2 05
	24 12

IOWA.

<i>Clinton</i> —*St. John's S. S.....	21 90
<i>Davenport</i> —*Cathedral S. S.....	5 00
	26 90

KANSAS.

<i>Lawrence</i> —*Trinity S. S.....	6 03
<i>Wakefield</i> —St. John's, of which S. S., \$1.49.....	15 35
	21 43

KENTUCKY.

<i>Lexington</i> —Christ Church.....	124 45
<i>Maysville</i> —*Church of the Nativity S. S.....	15 85
<i>Proctor</i> —*S. S.....	6 00
	146 30

LONG ISLAND.

<i>Brooklyn</i> —Christ Church S. S.....	28 82
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LOUISIANA.

<i>Houma</i> —St. Matthew's, "a member," \$7; S. S., \$6.25.....	13 25
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MAINE.

<i>Gardiner</i> —Christ Church.....	25 00
<i>Lewiston</i> —Trinity.....	6 50
<i>Waterville</i> —*St. Mark's S. S.....	4 00
	35 50

MARYLAND.

<i>Anne Arundel Co.</i> —All Hallows Parish, Snow Hill, of which S. S.,* \$3.40; Ladies' Association, \$2.25; "Miss Jennie H.," \$2.....	11 15
<i>Baltimore</i> —*St. Barnabas' S. S. Class.....	1 00
<i>Baltimore Co.</i> —Immanuel Church and S. S.....	36 31
	48 46

MASSACHUSETTS.

<i>Boston</i> —Emmanuel, Bishop Paddock.....	20 00
<i>Cambridge</i> —*Christ Church S. S.....	23 08
<i>Danvers</i> —*Calvary S. S.....	10 50
<i>Dorchester</i> —*All Saints' S. S.....	7 42
<i>Malden</i> —*St. Paul's, of which S. S., \$11.91.....	19 54
<i>Peabody</i> —*St. Paul's S. S.....	3 50
<i>Salem</i> —*St. Peter's S. S.....	8 65
<i>Webster</i> —*Reconciliation S. S.....	24 50
	117 19

MICHIGAN.

<i>East Saginaw</i> —*St. Paul's.....	25 00
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MINNESOTA.

<i>Cannon Falls</i> —*Church of the Redeemer S. S.....	10 00
<i>Lake City</i> —St. Mark's.....	2 30
<i>Minneapolis</i> —*Gethsemane S. S.....	32 00
*All Saints' S. S.....	5 00
*Grace Chapel S. S.....	3 00
*St. Andrew's S. S.....	5 00
<i>Owatonna</i> —*St. Paul's S. S.....	8 42
<i>Wells</i> —*Church of the Nativity S. S.....	19 04
	84 76

MISSISSIPPI.		PITTSBURGH.	
<i>Natchez</i> —*Trinity S. S.	36 50	<i>Erie</i> —*St. Paul's S. S.	14 61
		<i>Warren</i> —*Trinity Memorial S. S.	11 14
			25 75
MISSOURI.		RHODE ISLAND.	
<i>Cameron</i> —St. John's.	85	<i>Manton</i> —*St. Peter's.	10 00
<i>Monroe</i> —*St. Jude's S. S.	2 15	<i>Providence</i> —*Christ Church.	25 00
<i>St. Louis (South)</i> —*St. Paul's S. S.	2 00	<i>South Portsmouth</i> —*St. Mary's S. S.	3 15
	5 00		38 15
MONTANA.		SOUTH CAROLINA.	
<i>Virginia City</i> —*St. Paul's S. S.	12 11	<i>Anderson</i> —*Grace S. S.	2 00
		<i>Charleston</i> —*St. Luke's S. S.	7 37
NEVADA.		<i>Summerville</i> —*Christ Church S. S.	11 20
<i>Austin</i> —*St. George's S. S.	17 15	<i>Yorkville</i> —*Church Good Shepherd.	9 00
			29 57
NEW HAMPSHIRE.		SOUTHERN OHIO.	
<i>Ashland</i> —*St. Mark's S. S.	1 66		
<i>Claremont</i> —*Trinity S. S.	17 55	<i>Cincinnati (Mt. Auburn)</i> —Church of Our Sav- jour.	19 00
<i>Concord</i> —*St. Paul's S. S.	10 25	<i>Milford</i> —St. Thomas'	11 40
<i>Keene</i> —*St. James' S. S.	9 51	<i>Zanesville</i> —St. James' S. S.	25 50
<i>Lancaster</i> —*St. Paul's S. S.	8 55		55 90
<i>Pittsfield</i> —*St. Stephen's S. S.	3 88		
<i>Tilton</i> —*Trinity S. S.	7 50	SPRINGFIELD.	
<i>Woodsville</i> —*St. Luke's S. S.	3 40	<i>Bunker Hill</i> —*Christ Church S. S.	7 20
<i>Wolfboro' Junction</i> —*St. John the Baptist S. S.	5 00		
	67 30	TENNESSEE.	
NEW JERSEY.		<i>Cleveland</i> —*St. Luke's S. S.	48 93
<i>Elizabeth</i> —"A. V. M."	20 00	<i>Nashville</i> —*Church of the Advent, of which S. S., \$14.35.	18 45
<i>Florence</i> —St. Stephen's.	5 22		67 38
<i>Montclair</i> —*St. Luke's S. S.	11 00	VERMONT.	
<i>Northfield</i> —*Trinity Mission S. S.	3 35	<i>Enosburgh</i> —*Christ Church S. S.	1 30
<i>Riverton</i> —*Christ Church S. S.	18 74	<i>Enosburgh Falls</i> —*St. Matthew's S. S.	70
<i>Swedeseborough</i> —Trinity S. S.	16 49	<i>Island Pond</i> —*Christ Church Mission S. S.	5 60
	74 80	<i>Randolph</i> —*Grace S. S.	2 00
NEW YORK.		<i>Wallingford</i> —"J. C. B."	20 06
<i>Bellvale</i> —*Mission S. S.	5 00	<i>West Randolph</i> —*St. John's S. S.	2 33
<i>Calicoon</i> —*St. James' S. S.	1 75		31 93
<i>New York</i> —*Holy Apostles' S. S.	30 00	VIRGINIA.	
St. Barnabas' Chapel.	6 20	<i>Dinwiddie Co.</i> —*Bristol Parish, St. Stephen's S. S.	5 26
*St. Stephen's S. S.	20 00	<i>Fairfax Co.</i> —*Truro Parish, Zion.	18 60
*Trinity S. S.	71 00	<i>Frederick Co.</i> —All Saints' S. S.	12 50
*Trinity Parish School.	11 00	<i>Hanover Co.</i> —Ashland Parish, St. James' S. S.	3 04
<i>Piermont</i> —*Christ Church S. S.	5 21	<i>Norfolk Co.</i> —Elizabeth River Parish, St. Paul's "B. & P." Mite Chest.	60
<i>Red Hook</i> —*Christ Church S. S.	5 54	*Day School.	2 50
<i>Saville</i> —*S. S.	1 37	<i>Orange Co.</i> —St. Thomas' Parish, Christ Church S. S.	2 56
<i>White Plains</i> —Grace.	105 59	<i>Prince William Co.</i> —"Little Collins L. and Cornelia L. Macrea"	1 00
	262 76		46 06
NORTH CAROLINA.		WESTERN MICHIGAN.	
<i>Leakesville</i> —Epiphany S. S.	4 07	<i>Grand Rapids</i> —*St. Mark's S. S.	36 71
<i>Lenoir</i> —St. James' S. S., of which "An Easter offering in memory of two darlings, children of the Resurrection," \$2.69.	4 69	Church Good Samaritan Mission S. S.	15 50
<i>Raleigh</i> —*Christ Church S. S.	7 00	<i>Hastings</i> —Emmanuel S. S.	3 34
<i>Wilmington</i> —"Miss N."	10 00	<i>Paw Paw</i> —*St. Mark's S. S.	5 45
<i>Windsor</i> —St. Thomas'	1 85		61 00
	27 61	WESTERN NEW YORK.	
NORTHERN NEW JERSEY.		<i>Catharine</i> —*St. John's, of which S. S., \$5.	13 00
<i>Belleville</i> —*Christ Church, of which S. S. \$22.10.	35 36	<i>Geneva</i> —Trinity Sewing Society.	25 00
<i>Newark</i> —St. Barnabas' S. S.	13 83	<i>Havana</i> —*St. Paul's, of which S. S., \$6.87.	13 25
<i>Orange</i> —*Grace, of which S. S. \$32.05.	319 55	<i>Mayville</i> —*St. Paul's S. S.	11 80
"(East)—St. Paul's S. S.	5 00		63 05
<i>Pompton</i> —*Christ Church S. S.	2 69	WEST VIRGINIA.	
	376 43	<i>Charlestown</i> —*St. John's S. S.	16 00
OHIO.		WISCONSIN.	
<i>Akron</i> —*St. Paul's S. S.	20 30	<i>Watertown</i> —*St. Paul's S. S.	5 30
<i>Massillon</i> —*St. Timothy's S. S.	7 00		
	27 30	Receipts for the month.	\$2,816 26
PENNSYLVANIA.		Amount previously acknowledged, as corrected by foot-note last month.	4,463 49
<i>Gettysburgh</i> —*Church of the Prince of Peace, Mission S. S.	2 79		
<i>Philadelphia</i> —Church of the Redeemer.	7 50	Total receipts since September 1st, 1878.	\$7,279 75
"(Kingsessing)—S. James'	29 50		
"(Germantown)—*St. Michael's S. S.	37 85		
"D. R."	20 00		
<i>Upper Providence</i> —St. Paul's Memorial, of which S. S., \$5.23.	33 44		
	131 08		

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,

" H. Dyer, D.D.,

" Charles H. Hall, D.D.,

" John A. Paddock, D.D.,

" E. A. Hoffman, D.D.,

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" Charles R. Marvin,

" Benjamin Stark,

" Thomas A. Tillinghast,

" Cornelius Vanderbilt,

" James M. Brown.

Rev. JOSHUA KIMBER, *Secretary,*
23 Bible House, New York.

JAMES M. BROWN, *Treasurer,*
23 Bible House, New York.

Form of a Bequest to Foreign Missions.

I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added : *For Work in Africa, or China, or Japan, etc.*

JUNE, 1879.

THE BIBLE IN CHINA AND JAPAN.

THE entire Bible, as many of our readers are already informed, has been translated into (and published in) two of the most important of the languages of China. These are the "Classical" or "Literary" language, and the Mandarin Colloquial. The former, though used in most native books, is essentially a dead language. It never has been a living tongue in the sense of being spoken, and it is incapable of being so used, as it is hieroglyphic, monosyllabic, very terse, and intended for the eye rather than for the ear. The most extensively used of the *spoken* languages is the so-called Mandarin Colloquial, which is the mother-tongue of about half the people of China; those principally who live north of the Yang-tse river. It is well for us to remember that our own branch of the Church is closely identified with both of these translations; and that in them we are giving to the future Church of China that which our Mother Church

gave to the English-speaking world, "the open Bible," in a "tongue understood of the people."

Bishop Boone took a very active part in rendering the sacred Scriptures into the Classical language, and the fact is fresh in every mind that Bishop Schereschewsky "translated out of the original tongues" into the Mandarin, the entire Old Testament and a good portion of the New Testament. Moreover, the latter is now complete in the Shanghai Colloquial by the labor of our Missionaries, and it has been furnished by others in the Ningpo, Foo-Chow, Amoy, and Canton Colloquials, each of which is spoken by about twenty millions of people. The Old Testament is also in process of translation into these dialects; therefore before long the entire Bible will have been rendered into *seven* of the languages and dialects of China.

During the year 1877 about one hundred thousand copies of the Scriptures, or portions of them, were printed in

China at the expense of the British, and American Bible Societies, and circulated by the native and foreign Missionaries or sold by the native Colporteurs. About three fifths of the whole number were in the Mandarin Colloquial. Besides all this, many copies of the Bible in the Classical language of China are circulated every year among the best educated of the people of Japan; and a still larger number of the Four Gospels and other parts of the New Testament, which have been translated into Japanese, are disposed of there. Thirteen thousand of these portions were published in 1876, and in 1877 twenty-four thousand; these figures indicate the rapid increase in the demand for the Scriptures in the native tongue. "The Japan Translation Committee" hope to have the entire New Testament completed before the close of 1879. A much larger committee, consisting of one representative from our own and each of twelve other Missions, have been ap-

pointed to make a standard version of the Old Testament in the vernacular.

It should be noted that there is no indiscriminate giving away of the Scriptures or other Christian books in Japan, but they are generally sold, and that at prices very nearly to cover the cost of production. Native booksellers are becoming more and more the medium for their sale, and, beyond this, are undertaking their publication. One native Christian publishing house has even issued one of the Gospels in a translation prepared largely by a Japanese, with slight assistance from a Missionary; and now the same house is proposing to publish a diglot pocket edition of the Japanese and Chinese versions prepared by the Missionaries. Commentaries on different books of the Bible are also in course of translation for publication by the Japanese, independently of all Missionary aid. These important and very striking facts speak for themselves.

"SPECIALS" VERSUS "DESIGNATED CONTRIBUTIONS."

WE have announced our subject. Our text, though rather a long one, may be considered to be the special circular put out by authority of the Board of Managers in connection with the Advent and Epiphany Appeal. This paper was published in the January number. Its purport was the great growth of the work in all Departments, the increased necessity in consequence thereof for enlarged contributions, and a subjoined request that, under present circumstances, offerings for special objects should not take the place of contributions that would otherwise be made to the general funds of the Board.

If this appeal to the Church (as the Special Committee themselves call it) be generally observed, of course no one could possibly object if a person who

had already given conscientiously for the several Departments of work to which the Church is pledged should thereafter give for some specific or extra object out of his liberality; on the contrary, all would rejoice.

We have reason to believe, however, that even in the interim since this said paper was issued a great many of our friends have turned aside their contributions, either without knowing they were doing it, or acting under partial information. Taking it for granted that we are right, we want to make an explanation of the terms used at the head of this article, which are, in fact, by no means synonymous: and this explanation is important because we sometimes find it very hard to determine from their letters what is the wish of the friends of our work. For instance, we receive a re-

mittance from Mr. Smith, marked "for the Rev. Mr. B—."

Now, all of our Missionaries receive a certain amount both for their own support and for their work, which the Board of Managers, in faith that the Church will contribute the needed funds, promises to them at the beginning of each year, after the examination of the estimates presented by the Bishops of the several Missions for the distribution of the gross sum appropriated to each. Under such arrangement, Mr. B— receives, we will say, \$500. The question arises, then, Does Mr. Smith intend

1st. That Mr. B— shall receive his contribution *in addition* to the \$500?

If so, this would be a "Special." Or,

2d. That Mr. B— shall simply be informed that, of the \$500 sent, so much was from Mr. Smith? If so, this would be a "Designated Offering."

If the supposed contributor has the *first* of these intentions, another question arises, Does he desire his gift to be sent—

3d. "At Mr. B—'s discretion"—*i. e.*, for extra use in prosecuting his work? Or,

4th. For Mr. B—'s own "personal benefit"?

It will be seen that the whole matter is a very practical one, and that the

example cited—*viz.*, an offering marked simply "for the Rev. Mr. B—," is fairly open to either of these four interpretations, as are also—our readers will pardon us for saying—many other forms of expression constantly used by our contributors.

We only desire to comply exactly with the wishes of our friends; but *so much correspondence is thrown upon us* for the reasons stated that we venture to give notice that we shall have to suppose the *second* meaning to be that intended, unless their letters make it plain that such is not their mind.

In the interest of clearness and accuracy, we repeat, the terms "Specials" and "Designated Contributions" are stated to have in the Foreign Mission rooms these technical meanings:

"Specials" are such offerings as are intended by the donor for use in some branch of the work, *over and above* the appropriation of the Board for that particular branch, or for some work for which the Board has made no appropriation whatever.

"Designated Contributions," on the other hand, are those offerings which, though specific in application, at the same time aid the Board in paying the amount it has appropriated to some particular point, or some definite feature of the Foreign Missionary work.

MOVEMENTS OF MISSIONARIES.

MEXICO.—The Rev. Henry Chauncey Riley, D.D., and the Rev. Tomas Valdespino, Bishops-elect of the Mexican Branch of the Church, arrived in New York on the 8th of April. We are sorry to say that the latter of these gentlemen was obliged to come for the purpose of sub-

mitting himself to a surgical operation, for relief from a difficulty which has been growing upon him for several years. Both of them were present at the meeting of the Mexican Commission of our House of Bishops, as will appear by the official report beyond.

VESSEL FOR AFRICA.

The barque "Monrovia" will sail from New York for Monrovia, Cape Palmas, etc., Liberia, West Coast of Africa, about the 1st of June.

The secretary of the Foreign Committee

will forward any packages sent to his care. Notice of shipment should in all cases be sent by letter, *stating contents and value of each package*, for use at the New York Custom House.

CHINA.

WE have advices from this mission to the 18th of March. The Bishop had returned from his visitation of Wuchang and Hankow, where he held Confirmation Services. The number confirmed is not stated. He writes:

"I consider these stations of great value to the work, and trust that we may be able to sustain them. Our two missionaries, Mr. Hoyt and Dr. Bunn, are doing nobly, but they need help sadly. I must urge the necessity of sending at once a missionary. . . . Also that a medical missionary may be sent out as speedily as possible, as Dr. Bunn may be obliged to go home on account of his children."

The Bishop adds that another missionary is quite as much needed for Shanghai, but that he does not venture to ask for two, now; and again alludes to the necessity for a teacher of music. We only pause to repeat in a word what has been so often said: that the Board and Committee are carrying all the responsibility warranted by the aggregate contributions of the Church for general purposes; and therefore the way is not open for doing that which they so much desire—reinforcing the work in this field and elsewhere.

At their last meeting the Foreign Committee took action recognizing the name of the new Missionary College, given it by the Bishop, viz., St. John's College, Shanghai. We could do no more than change the heading in the scholarship list in the May number. In this same connection we have great pleasure in informing the Church that the Bishop has purchased a piece of land comprising thirteen acres, in the suburbs of Shanghai, excellently situated upon Suchow Creek, where are to be erected the College and other Mission buildings, including the boarding-schools and residences for the Missionaries. We may say the money for this purpose is to be provided from the value of the old property at Hong Kew, which has become much enhanced by the very causes which have rendered that locality unsuitable for our Missionary institutions. This latter property, which was once upon the *Bund*, is now two blocks from the water, and has been surrounded by the inroads of trade. What is called a "Native Station" will be continued at Hong Kew, and the services of the Church of our Saviour maintained. From an unofficial source we are gratified to receive further information to the

effect that since the Bishop bought the above-mentioned property he has been offered an advance of something like \$4,500 of our money for it.

Mr. Bates, in his letter which follows, speaks of a visit to the newly-acquired property. Our readers will be interested, moreover, in the extract from a letter of Mrs. Hoyt, as well as in the letter from our oldest native presbyter, the Rev. Kong Chai Wong, the first convert baptized by Bishop Boone; his English is intelligible, and really creditable for a Chinese not educated in this country.

LETTER FROM THE REV. KONG CHAI WONG.

SHANGHAI, February 4th, 1879.

REV. AND DEAR SIR: Since mine last to you of Mrs. Fay's dead I have not write to you for a long while, so I beg to excuse me. I am glad and thank God that He had make Dr. Schereschewsky for our Bishop in China. On the 11th of January the Bishop had confirm twenty-eight at the Church of our Saviour, Hong Kew. On last Dec. 22d and 29th I had baptize four; one blind woman age sixty-seven, who heard the Saviour and attend to church more than twenty years. At last she ask me baptize her. Now she feel happy, and rejoice to be number with the truth believers in CHRIST JESUS. One is wife of a blind convert, one is our day-school teacher, and promise to bring his wife and children to be baptize too, and one is a school teacher, age twenty-one. Above him he has parent; under him he has wife and a child. At the past New Year's and New Year's time his father scold him for not worship their ancestors and dumb idols. At the closing Chinese years the Bishop have examine the schools, the scholars in all 172, at Church of Our Saviour, including Duane Hall and Emma Jones school of girls is nine schools. The Bishop and Mrs. Schereschewsky is very much pleased at the examination of Emma Jones school, of Mrs. Nelson, in hearing their reciting and seeing their crochet work. Mrs. Nelson has taken great interest in that school, where my daughter Soo-NGOO can manage so well, as she say, and I am well please to hear it.

After over the examination each scholar share their rewards from thirty to two and one cents apiece, and the teacher each rewards two dollars, as the custom of China, which

we had done for years; but that seems not approved to the Bishop. The Bishop say I might have many day school as I can manage it; mine work going on is same as usual; our old register is twenty-seven years old; it contains 336 numbers of converts, and the new register is six years old, it contains 234 converts; you see how our work progressing now compare of former years. The LORD is ready to answer our prayer; and pray for us and share ours.

Yours faithfully.

FROM LETTER OF THE REV. D. M. BATES.

SHANGHAI, Feb. 19, 1879.

What will you think of my long neglect in writing you some account of our arrival here and what we have seen of mission work? My being so much absorbed in studying the language, and the little leisure for writing mostly consumed in letters to those to whom it seemed to be a duty as well as pleasure to send the first, must be my excuse.

It is now too late to go back so far, so I must do as the boy did in Mark Twain's "Innocents Abroad," whose time was so much occupied with sight-seeing that he was "obliged to leave out France" in his journal.

As we have been studying the Mandarin, or Court Dialect, and know only a few words of the Shanghai Colloquial, I have attended only such services in the native churches as had some special interest attached to them. The first was that of Christmas-day in Christ Church, which is near the centre of the walled city. It was exceedingly interesting to see the church well filled with adults and children, and to hear the anthems chanted to tunes one has been accustomed to at home. A few days later the Bishop performed his first episcopal act in confirming twenty-eight persons in the same place. Perhaps it is scarcely possible to realize at home what feelings are called up by witnessing a scene like this. Coming out with the hope of helping to make known Christ and His Church to these people, an almost impassable barrier of heathen belief and practice opposes one, which, one daily appreciates more and more, can only be broken down by the power of God. Hence, however thoroughly one may believe that God is doing this by many agencies, from the secular intercourse of China with Christian nations up to the preaching of

the Catholic faith in its purity, it is nevertheless a blessed realization of one's trust in God to see the Bishop's hands laid in Confirmation on the heads of so many *natives*. Two or three weeks later there was a similar service at the Hong Kew "Church of Our Saviour"—"Hong Kew" being the American Concession. A sermon was first preached by Mr. Wong, the Chinese Presbyterian who has charge of this church. Then the men and women pressed forward to the chancel, the women being first confirmed, and then the men. This order was observed on account of the difficulty experienced in making a Chinaman realize the deference due to women. They all appeared much impressed with the Service, and returned from the chancel with serious though happy faces, while many an eye glistened with the tears which in this instance told the heart's joy.

Last Sunday Mrs. Bates and I went with Dr. Nelson to the station at Kong Wan, which is under his care. This village is one of many populous centres which are in the neighborhood of Shanghai. It has about 10,000 population, and is finely located for mission work. The chapel there is newer and more ecclesiastical than any mission chapel we have seen either here or in Japan; although it might be that, and still not very churchlike. In the back part of the building are no seats, and it is left so that strangers can freely go in or out at pleasure. When Dr. Nelson had finished his sermon the substance of it was repeated by a native Catechist. This is done because a Chinaman more readily understands what is said by a native, for there are little shades of expression which can almost never be caught by a foreigner.

On Tuesday week Mr. Thomson kindly drove us out to see the grounds just purchased for the college, which the bishop has christened "St. John's." It is about five miles from the "Bund," or road running along the river, on which Shanghai is situated. It is approached by the "Bubbling Well Road," on each side of which are the elegant residences of the wealthy Shanghai merchants.

At the "Bubbling Well" we were told by a Chinaman that the motion of the water was caused by the genii beneath. St. John's is two miles beyond, and consists of about thirteen acres on the Suchow Creek, which so flows around it as to make it a perfect

peninsula. The end of the latter is owned by another party, but as the only access to his property is through our land, it is to be hoped that the bishop may be able to obtain it also. The grounds are a splendid site for the college, and the plan is already made for the large building, which will be erected at once.

A good-sized house is now there, which the bishop will use at once, and in the course of a year he hopes to have houses built for the rest of us. In front stretches a lawn as fine as I have seen before any college in America. There is every prospect for success. In the schools, which the Bishop will at once unite to form the beginning of the college, there are about fifty boys. These have been equally divided into two "halls"—Baird and Duane—under the care of Mr. Thomson and Miss Fay. I have only met the latter boys once, and can therefore give little idea of their condition, so far as my personal judgment is concerned. But of Mr. Thomson's school I wish that a little more might have been known. During the months I have been out at the "West Gate" the boys have come much under my observation, and their good discipline, studious habits, and general cleanliness are much to the praise of the faithful care they have been under during the last few years.

And now, my dear Mr. Kimber, if you can only arouse the Church at home to subscribe the \$100,000 which the Bishop asks, and which it certainly ought to be able to give many times over, you will enable him to lay the foundations of such an institution as shall be a power beyond anything we may estimate in the conversion of China. There are a number of Candidates for Holy Orders, who will form at once a theological class. The Bishop believes in their being very thoroughly educated; and the Chinese certainly need most careful training, for they are interminable talkers, and, instead of sticking to a point, run off into all sorts of illustrations. Besides studying theology with close attention, they ought to know the Confucian classics thoroughly, for, without being versed in them, a man's influence with

the higher classes of Chinese society would not be strong. The Bishop has so much sound sense in his plans and is so large in his ideas, not looking merely to the present, but also to the future interests of the Mission and its work in China. The Church at home ought to feel grateful to the House of Bishops for putting him at the head of our Mission here, for however *he* may have felt that translating the Bible was his special vocation, his genius is just as surely shown in the force with which he carries forward the work here, whether as he is busy at it himself, or bringing all the rest of the Missionaries into hearty and earnest coöperation with himself.

Is there no chance of more men coming out? There is a grand opportunity for work here, and for laying broad the foundations of the Church in China, if our Church at home will only sustain with men and means the efforts being put forth. I feel more and more thankful for having been led to devote my life to this work. Can you not send some more Berkeley students to follow Sayres and me, and unite with us in it?

I remain faithfully yours.

FROM LETTER OF MRS. S. R. J. HOYT.

DAVENPORT, IOWA.

Mr. Hoyt writes that . . . he has planted 125 poplar and 180 cedar trees, besides enough of other kinds to bring the number of all to over 400 set out this spring. Then he has been pruning and trimming those trees set out when we both were living there. How I wish we were all there again. He writes that he is so anxious to see the appointment of a man to succeed him; because, as the Waverly parish would not accept his repeatedly offered resignation (granting him a two years' leave of absence instead), he feels, no matter how much he would like to remain, or may be needed, in China, he is pledged to St. Andrew's, Waverly, and must be there by another thirteen or fourteen months. He has a nice class ready for Confirmation, awaiting the Bishop.

Very truly your friend.

MEXICO.

PROCEEDINGS OF THE MEXICAN COMMISSION OF THE HOUSE OF BISHOPS.

THE Mexican Commission held an adjourned meeting in the city of New York on the 15th, 16th, 17th, and 18th of April. All the members were present except the Bishop of Maryland, confined to his house by illness, and the Bishop of Western New York, who was prevented from attending on account of arrangements made previous to a change of the place of meeting. The Rev. H. C. Riley, D.D., and the Rev. Tomas Valdespino, delegated by the General Synod of the Mexican Church, appeared before the Commission and presented the documents for which the Commission has asked, and which were enumerated in the resolution passed at their session in January last, viz.: Offices for the administration of the Lord's Supper and Holy Baptism; certificates of election and designation of Bishops-elect, duly authenticated; also a certified copy of the constitution and canons adopted by the General Synod.

The Commission were occupied with the examination of the official documents, and with very careful consideration of the Offices laid before them. The delegates from the Mexican Church were empowered to make such changes and emendations therein as might be proposed and advised by the Commission; and such changes were agreed upon and mutually approved and results arrived at as rendered the said Offices satisfactory to both parties. The Offices thus amended will be submitted without delay to the inspection of the absent members, it being resolved that the action of the Commission at this time, as has always been the case hitherto, shall be unanimous. These Offices are not by any means copies of those in our Prayer Book, but are largely drawn from the ancient Mosarabic Liturgy, from which source also many of the collects of the Christian year are taken, while the epistles and gospels are the same that are in use in our own and other branches of the Church.

The certificates and testimonials in favor of the Rev. Henry C. Riley, D.D., Bishop-elect of the Diocese of the Valley of Mexico, canonically and legally certified, were examined and approved. The same papers were laid before us in behalf of the Rev. Tomas Valdespino, Bishop-elect of the City of Mexico, but inasmuch as that Clergyman lacks the requisite canonical age for consecration, no

action was taken on this case. The papers relating to the election of the Rev. Prudencio Hernandez, Bishop-elect of the Diocese of Cuernavaca, were not before the Commission at this time, but will soon be presented for consideration.

An important notice of the Mexican Branch of the Church Catholic was shown us, published in the *Diario Oficial*, organ of the general government of Mexico, March 13th, 1879, containing an exposition from the Secretary of the Treasury, giving an account of the internal affairs of the Republic. This exposition enumerates such religious bodies or missions as are outside of the Roman Church. It states that "the first, called the Mexican Branch of the Catholic Church of Jesus, of which the existence commenced in 1861, has for its Cathedral the old Church of St. Francis, and also possesses in the capital the churches of St. Joseph and San Antonio Abad. It comprehends, also, some fifty congregations scattered throughout the country, orphanages and schools, in which more than five hundred children are educated, and a seminary for training young men for the Ministry. It publishes a weekly journal, called the *Truth*, as its organ, and reckons more than three thousand active members. It is to be borne in mind that this Church is one of those that labor in this direction, but on account of its distinct Mexican character has not had such decided protection and pecuniary aid from abroad as the other Churches, which, belonging to foreign Protestant communions, receive a measure of expenditure and exertion from their zeal in propagating their own faith such as would not be extended to a young Christian Church bearing the character of Mexican."

Published by order of the Commission.

ALFRED LEE,
G. T. BEDELL,
W. BACON STEVENS,
J. B. KERFOOT,
A. N. LITTLEJOHN.

New York, April 18, 1879.

The Foreign Committee, at their meeting on the 13th ult., had before them the foregoing statement of the Mexican Commission; also a communication from the Mexican League based on the same. In connection

therewith they adopted the following resolution:

Resolved, That the Secretary be requested to communicate to the Mexican Commission the strong expression of confidence of the Foreign Committee in the Mexican work; and to promise to the Mexican League their hearty coöperation in appealing to the Church for increased liberality toward the same.

EXTRACT FROM LETTER OF BISHOP LAY.

Dr. Nevin has called my attention to the communication of, "W. G. T." in the *Guardian* of March 26th, and suggests that a statement concerning the policy adopted by the American bishops in dealing with the Mexican problem, and other like problems, may be of interest to your readers.

I have not at this time access to documents, but I have been cognizant of all that has been done, and have had opportunity to know the mind of my brethren of the House of Bishops.

Let me say, first of all, that of late years the bishops in the United States have been much accustomed to go into "conference" when some new and important question has been brought to their notice. That is, instead of taking action at first as a legislative body, they confer confidentially as the fathers of the household, determine informally what is fitting to be done in the emergency, and then proceed to the necessary legislative action.

Moreover, we are nearly always able to act as a unit. There is no disposition to carry measures by a bare majority. There is always evinced a readiness to modify any measure proposed so as to meet the scruples of a minority. I am thankful to say that while any three bishops may demand a vote by ayes and noes, no such demand has been made in the House of Bishops for many years. The Mexican matter has been thoroughly debated from time to time, but the action taken has so commended itself to the bishops that there has been no expression of dissent.

The first appeal to extend the episcopate to a foreign country came to us, not from Mexico, but from Haiti. Here was a State in which the Roman Catholic Church was by law established. A few missionaries of the African race, who derived their orders from us, and a few laymen, all citizens of Haiti, organized themselves as a National Church, and then knocked at our doors, asking us to

give them a bishop, and to take them under our protection.

I do not think any one felt any qualms of conscience about intrusion upon Roman ground. We appointed a commission of bishops to represent us. These bishops drew up a concordat with the infant Church of Haiti, and reported it to the House of Bishops for their approval. By the terms of this concordat the Haitians consented to provide a service-book, agreeing substantially with the typical liturgy, and satisfactory to the American bishops.

They further consented to remain in a state of pupilage, and to make no alterations in doctrine without our consent, until such time as we should feel authorized to consecrate for them three bishops, thus completing their provincial organization. And then, not reluctantly or diffidently, but with joy and gladness, we consecrated that excellent man, the Rev. Dr. Holly, as the first Bishop. I have never heard that any bishop objected, or has had cause to regret this action. So, then, when the case of Mexico presented itself, we were not altogether unprepared for it.

We were told, indeed, that this reformation movement had the faults which usually characterize the struggles into light of laymen imperfectly educated and with few clergy to lead them. We were told that their zeal was greater than their knowledge; that in the reaction from Romanism they were tempted to reject or to neglect much that is Catholic. The deficiencies of their improvised Book of Offices were manifest to us all. But they did not pretend to be more than children in need of instruction and guidance.

It would have been easy to cry, *Non possumus*, and to decline the responsibility of meddling in matters so grave. But our reply must needs be without evasion. It must express trust or mistrust. A very few repellant words would have sufficed to drive these people into Congregationalism. God be thanked!—yes, whatever may be the issue and however we may be disappointed of our hope, God be thanked that we did not reproach them with their manifest imperfections, but met their advances frankly and kindly.

As in the case of Haiti, we appointed a commission to represent us, and authorized them to use a large discretion. We knew that our commissioners would not betray us. The venerable chairman, the Bishop of Maryland, is as jealous as any man can be of any tam-

pering with Catholic doctrine or with apostolic order.

And then the Bishop of Delaware, one of our oldest and most sagacious bishops, acting in behalf of the commission, went in person to the city of Mexico. It is a long and weary journey. The good bishop, who is never afraid of labor, qualified himself in advance by patient study, so that he could examine Candidates for Orders in the Spanish language. He ordained seven persons, and arranged the conditions of a concordat, which, after some modification, was adopted by the bishops.

As in the case of Haiti, the newly organized Church in Mexico is content to accept the fostering care and guidance of the American Church until we consecrate for it the number of bishops necessary rightly to convey the succession.

The most important question, however, touches the liturgy. We said to them, "We do not require you to translate our Prayer Book into Spanish and adopt that as your

own. But we do require, as the condition precedent to the consecration of a bishop, that you shall prepare a liturgy which, in its essential features, shall correspond with the accepted liturgies of the historic Church."

The bishops feel that the conduct of this matter is in safe hands. There are nice questions which need delicate handling, and which must be adjusted in private conference. Our English brethren may be assured that we will never extend the episcopate to Mexico without all the guarantees that can be reasonably demanded.

Allow me to add that, while I appreciate the considerations which should restrain us from mere propagandism in Roman Catholic countries, I do not see how we can pass by on the other side any Christian man who makes complaint that the sacraments are withheld from him by reason of his refusal to accept dogmas which do not belong to the faith.—*The Guardian (London)*.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from April 1 to May 1, 1879.

* The amounts from Sunday-schools in these items are Lenten and Easter offerings.

ALBANY.

<i>Bailston Spa</i> —Christ Church, for "Babcock" Scholarship, Jaffa	\$6 25
Mrs. J. W. Horton, for Jane Bohlen Memorial School	5 00
<i>Cooperstown</i> —Christ Church	47 49
<i>Port Henry</i> —*Christ Church S. S., of which for Mexico, \$1.37	2 57
<i>Troy</i> —Church of the Ascension, for Jaffa	10 00
St. Paul's	80 00
	151 31

ARKANSAS.

<i>Little Rock</i> —Christ Church, at discretion of Bishop Penick	2 00
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CALIFORNIA.

<i>Oakland</i> —St. Paul's	8 04
<i>San Francisco</i> —*St. Paul's Mission	10 00
	18 04

CENTRAL NEW YORK.

<i>Bainbridge</i> —St. Peter's	4 25
<i>Baldwinsville</i> —Grace	5 99
<i>Big Flats</i> —St. John's	1 00
<i>Binghamton</i> —Christ Church, of which from Woman's Auxiliary, \$8.	30 05
<i>Camden</i> —Trinity, Woman's Auxiliary	3 25
<i>Canastota</i> —Missionary Boxes	1 90

<i>Cape Vincent</i> —St. John's	1 70
<i>Chittenango</i> —St. Paul's, Missionary Box	25
<i>Elmira</i> —Grace	2 50
<i>Great Bend</i> —Mission, Woman's Auxiliary	1 00
<i>Guilford</i> —Christ Church	3 12
<i>Holland Patent</i> —St. Paul's	2 15
<i>Lowville</i> —Trinity	2 85
<i>McLean</i> —Zion	1 00
<i>Moravia</i> —St. Matthew's, Woman's Auxiliary	2 45
<i>New Berlin</i> —St. Andrew's	12 33
<i>Oneida</i> —St. John's, Missionary Box 16,965	15
<i>Oriskany</i> —St. Peter's	92
<i>Oswego</i> —Christ Church, of which S. S., for St. John's College, China, \$2.65; Woman's Auxiliary, \$13.49	54 46
<i>Perryville</i> —St. Stephen's, Miss'y Box 18,217	15
<i>Pierrepont Manor</i> —W. C. P.	100 00
<i>Rome</i> —Zion, of which from Woman's Auxiliary, for "Helping Hand" Scholarship in Emma Jones School, \$40	60 52
<i>Seneca Falls</i> —Trinity	21 00
<i>Skaneateles</i> —St. James's, Woman's Auxiliary	9 68
<i>Smithboro'</i> —Emmanuel	1 38
<i>Syracuse</i> —Grace	6 00
St. James's	3 30
St. Paul's	32 00
<i>Union Springs</i> —Grace	4 32
<i>Utica</i> —Trinity	8 55
Anon., for Communion Service for Rev. C. T. Blanchet	20 00

MASSACHUSETTS.

<i>Andover</i> —Christ Church, through Woman's Auxiliary, for "L. M. Fay" Memorial Scholarship.....	1 00
<i>Boston</i> —Advent, of which for China, \$2.....	4 00
Christ Church.....	10 00
Emmanuel, of which E. Pierson Beebe, \$150; through Woman's Auxiliary, for Ins. dues of the Rev. Mr. Fair, \$50; the Rev. Mr. Ferguson, \$50; the Rev. Mr. Wong, \$50; "Sarah F. Hoyt" Scholarship in Girls' School, Cape Palmas, \$50; "L. M. Fay" Memorial Scholarship, St. John's College, China, \$18.50; for support of single Lady Missionary, \$5.....	448 50
*Grace, Mission S. S.....	20 69
St Paul's, of which at discretion of Bishop Penick, \$40; through Woman's Auxiliary, "In memory of a little child of the name," for "Lydia Mary Fay" Memorial Scholarship, St. John's College, China, \$2.....	142 00
Trinity (additional), of which through Woman's Auxiliary, for "L. M. Fay," Memorial Scholarship, St. John's College, China, \$36; for "Christian Renton Loring" Memorial Scholarship, Bridgman Memorial School, \$12.50.....	50 50
<i>Deatham</i> —Church of the Good Shepherd Mite Box 3,585.....	5 00
<i>Lawrence</i> —Grace, of which for Mexico, \$11.....	54 41
<i>Marblehead</i> —*St. Michael's S. S., for Mexico.....	10 00
<i>Medford</i> —Grace, through Woman's Auxiliary for "L. M. Fay" Memorial Scholarship, St. John's College, China.....	10 00
<i>Quincy</i> —Christ Church, through Woman's Auxiliary, for "Sarah C. Brackett" Scholarship, Bridgman Memorial School.....	25 00
<i>Taunton</i> —St. Thomas', through Woman's Auxiliary, for "L. M. Fay" Memorial Scholarship, St. John's College, China.....	1 00
<i>Waltham</i> —*Christ Church S. S.....	5 00
<i>Wilkinsonville</i> —St. John's.....	4 00

MICHIGAN.

<i>Detroit</i> —Christ Church.....	82 75
Mariner's Church S. S.....	5 00
St. Paul's, for Jaffa.....	76 08

MINNESOTA.

<i>Faribault</i> —Shattuck School Memorial Chapel, for Bishop Penick's work, \$40.13; for Mexico, \$25.....	65 13
St. Mary's Hall, for "Cornelia Whipple" Scholarship in the Emma Jones School.....	40 00
<i>Minneapolis</i> —Gethsemane S. S., for Scholarship at Cape Mount.....	25 00
St. Mark's.....	5 14

MISSISSIPPI.

<i>Hazlehurst</i> —St. Stephen's S. S.....	2 60
<i>Vicksburg</i> —Holy Trinity S. S., for School at Cape Mount.....	25 00

MISSOURI.

<i>Monroe</i> —St. Jude's.....	5 00
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NEBRASKA.

<i>Fremont</i> —*St. James' S. S.....	7 50
<i>Omaha</i> —Trinity Cathedral.....	16 50

NEW JERSEY.

<i>Bordentown</i> —Missionary Box 11,056.....	2 95
<i>Burlington</i> —St. Mary's.....	31 30
<i>Camden</i> —St. Paul's.....	25 00
<i>Elizabeth</i> —St. John's, for China.....	2 00
<i>Haddonfield</i> —Grace.....	12 50
<i>Middletown</i> —*Christ Church.....	1 09
<i>Navasink</i> —*All Saints' Memorial.....	4 16
<i>New Brunswick</i> —St. John Evangelist's, Missionary Boxes.....	7 70
<i>Rahway</i> —Missionary Box 14,138.....	10 00
<i>Sweetserborough</i> —Trinity.....	17 00

<i>Trenton</i> —St. Michael's S. S., of which for "the Rev. W. H. Neilson" Scholarship in Bishop Boone Memorial School, \$40.....	77 81
<i>Woodbridge</i> —Trinity.....	7 50

NEW YORK.

<i>Bedford</i> —St. Matthew's, through Woman's Auxiliary, for Miss Nelson's salary.....	6 70
<i>Highland Falls</i> —Church of the Holy Innocents	10 13
<i>Monroe</i> —Grace, for Insurance dues of the Rev. Mr. Quinby.....	6 00
<i>New York</i> —Annunciation, through Committee on work for Foreign Missions, for new wards, Wuchang Hospital, \$12.25; St. John's College, China, \$6.....	18 25
*Calvary S. S.....	44 87
Calvary Free Chapel Woman's Missionary Association, for "Cornelia Jay" Scholarship, St. John's College, China.....	53 01
Grace, Woman's Foreign Missionary Association, for Mrs. Blanchet's School, at discretion of Miss Pittman, \$20; new wards, Wuchang Hospital, \$19.....	39 00
Holy Apostles', Woman's Missionary Association, for Haiti.....	36 40
Holy Trinity, for "Lydia Mary Fay" Scholarship in Jane Bohlen Memorial School.....	50 00
Incarnation, "H. S. P.," at discretion of the Rev. Mr. Fair, \$10; through Woman's Auxiliary, for Insurance dues of the Rev. Mr. Blanchet, \$50.....	60 00
<i>(Harlem)</i> —St. Andrew's, Missionary Box 16,394.....	2 00
St. John the Evangelist's.....	17 13
St. Mark's Parish, "Mr. N. B. Renwick," of which for Mexico, \$200.....	450 00
St. Thomas' Young Ladies' Society, for surplus for Africa.....	3 50
Church of the Transfiguration (additional), of which Colored S. S., for Africa, \$17.31.....	27 31
Trinity Chapel (additional), of which Missionary Box 4,394, \$10.....	13 00
Zion, Woman's Missionary Society, for Insurance dues of the Rev. E. H. Thomson.....	50 00
Eighth Ward Mission, through Woman's Auxiliary, for new wards, Wuchang Hospital. "A Lady" through E. T. G., for permanent endowment of St. John's College, Shanghai, interest only to be used.....	1,000 00
Mrs. Edw. Parsons, through Committee on Work for Foreign Missions, for new wards, Wuchang Hospital.....	10 00
Mrs. Archibald Russell, through Committee on Work for Foreign Missions, for new wards, Wuchang Hospital.....	5 00
Dr. A. H. Smith, through Committee on Work for Foreign Missions, for new wards, Wuchang Hospital.....	5 00
"A Friend".....	2 00
<i>Poughkeepsie</i> —St. Paul's, of which for Bishop Schereschewsky's work, \$1.50.....	13 50
<i>Rhinecliff</i> —Church of the Ascension, of which for Mexico, \$5; "W. R. Savage," \$2; Missionary Boxes 14,831, 50c.; 14,835, \$3.75; 14,955, \$1.50.....	17 75
<i>Scarsdale</i> —St. James' the Less, through Woman's Auxiliary, Missionary Box 12,936, at discretion of Bishop Williams.....	13 18
<i>Sing Sing</i> —St. Paul's.....	20 30
<i>West Chester</i> —St. Peter's, Woman's Missionary Association, for "Keble" Scholarship, Jane Bohlen Memorial School.....	45 00
<i>Yonkers</i> —St. John's, of which for Africa, \$10; at discretion of the Rev. Mr. Fair, \$5.50; at discretion of Bishop Penick, \$25; Jaffa, \$12.50; Japan, \$7.50; "Lydia Mary Fay" Memorial Scholarship, St. John's College, China, \$5; S. S., for Africa, \$33.01.....	116 01
<i>Miscellaneous</i> —Anon.....	5 00

2,143 52

NORTH CAROLINA.

<i>Hillsboro</i> —St. Matthew's.....	9 49
<i>Leakesville</i> —5 Missionary Boxes.....	1 93
<i>Lenoir</i> —St. James', "An Easter offering in memory of two darlings, Children of the Resurrection," for Orphanage in Mexico.....	3 00
<i>Raleigh</i> —St. Mary's School, through Woman's Auxiliary, for "Aldert Smedes" Scholarship in the Emma Jones School.....	20 00

Wilmington—*St. Paul's S. S.	9 62
Wilson—"A Friend"	98

45 02

NORTHERN NEW JERSEY.

Bayonne (Bergen Point)—Trinity, "Mrs. R. B. Duane," for "Howard Duane" Scholarship, Japan	20 00
Morristown—Church of the Redeemer	36 44
Newark—Trinity, a Lady of the Missionary League, for "H." Scholarship at Cape Mount	12 00
Summit—Calvary	4 00

72 44

OHIO.

Akron—St. Paul's S. S.	12 72
Bellevue—St. Paul's, of which S. S. Missionary Box, for Africa, \$8	16 00
Cleveland—St. Paul's, through Woman's Auxiliary for Foreign Missionary Fund	35 65
Mount Vernon—*St. Paul's S. S., for Dr. Riley's work	25 00
Painesville—St. James', "Rev. A. Phelps"	2 00

91 37

PENNSYLVANIA.

Coatesville—Trinity	31 65
Doylestown—St. Paul's, "A Member," for St. John's College, China	2 50
Marcus Hook—St. Martin's Missionary Society	10 00
Norristown—"Miss E. Brown," through A. C. M. Society, for Bishop Penick's work	5 00
Philadelphia—Calvary Monumental, through Committee on Work for Foreign Missions, for Miss Abbott's support	1 00
Holy Trinity, Trustees of the Jane Bohlen Fund, for the current expenses of St. John's College, China, \$900; through Committee on Work for Foreign Missions, for Miss Abbott's support, \$5	905 00
Incarnation	40 00
St. Jude's, through Committee on Work for Foreign Missions, for St. John's College, China, \$20; the Rev. Mr. Fair's support, \$31	51 00
St. Luke's, for support of the Rev. Mr. Hoyt, \$250; through Committee on Work for Foreign Missions, for Miss Abbott's support, \$2	252 00
(Germantown)—St. Peter's, "H. H. H.," for support of the Rev. Mr. Hoyt	1,000 00
Missionary Box 5537	40
Church of the Saviour, of which for Arab Boy in Jaffa School, \$25; through A. C. M. Society, \$64	89 00
Zion, of which for Jaffa, \$9.02	19 29
*Protestant Episcopal Hospital, of which through Committee on Work for Foreign Missions, for the "Fay" Day School, \$5.53	48 11
Through Miss M. Lewis, for "St. Luke's" Scholarship, Duane Hall	40 00
From children of Mrs. John Bohlen, for education of Willie Auer	150 00
Through Mr. Lemuel Coffin (Interest)	15 00
Missionary Box 17,857	4 43
West Chester—"Miss Sallie J. Farley," for Bishop Schereschewsky's Work	20 00
Committee on Work for Foreign Missions, for Miss Abbott's support	3 50

2,687 88

PITTSBURGH.

Clearfield—St. Andrew's, of which for Bishop Penick's Scholars, \$3; Orphanage in Mexico, \$3	6 00
Franklin—*St. John's, of which S. S., for Mexico, \$17.26	24 26
Pittsburgh—Calvary, of which for "Calvary S. S." Scholarship in Hoffman Institute, \$75; "Calvary S. S." Scholarship in Baird Hall, \$50; for Mexico, \$2	127 00
Trinity	50 00
Titusville—*St. James' Memorial, of which S. S. \$6.37	14 37
Townville—*Calvary S. S.	2 30
Uniontown—St. Peter's	30 15

254 08

QUINCY.

Mendon—Zion	2 00
Warsaw—St. Paul's	1 50

3 50

RHODE ISLAND.

Bristol—St. Michael's, of which for "Bishop Griswold" Scholarship, Duane Hall, \$40	112 75
Namport—Trinity	22 00
Pawtucket—St. Paul's Infant School	23 00
Providence—*St. Stephen's S. S.	5 00
Westerly—Christ Church, for Mexico	81 81
Wickford—St. Paul's	22 33

266 89

SOUTH CAROLINA.

Cheraw—*St. David's S. S.	10 00
Clarendon—St. Mark's	4 00
Columbia—Trinity, a Member, for Mexico	2 00

16 00

SOUTHERN OHIO.

Cincinnati—Christ Church, of which for China, \$1.50; St. John's College, China, \$70; at discretion of Bishop Penick, \$75; S. S., for the "Rev. Dr. Brooks" Scholarship, Baird Hall, \$50	332 29
(Avondale)—Grace, of which S. S., \$31	65 00
St. Paul's	2 50
Columbus—Church of the Good Shepherd	7 38
Trinity S. S., of which for Mexico \$11.45; China, \$11.34; Africa, \$12.07; at discretion of Bishop Penick, \$18.11	52 97
Zanesville—St. James'	20 00

480 14

SPRINGFIELD.

Bloomington—"Mrs. W. H. Whitehead," at discretion of Bishop Penick	10 00
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TEXAS.

Bastrop—Calvary	6 00
La Grange—St. James'	5 20
A Friend, through Woman's Auxiliary, for "Dudley Tyng" Scholarship, Duane Hall	40 00

51 20

VERMONT.

Bellows Falls—Immanuel Parish School, for Mrs. Sayre's School, China	4 00
Berkshire—Calvary	2 88
Bethel—Christ Church, of which for Jaffa, \$5	10 00
Burlington—"J. I. B."	30 00
Factory Point—"E. L. W."	10 00
Montgomery—Union Church	4 46
Northfield—*St. Mary's S. S.	2 43
Sheldon—Grace, for Mexico	5 00
St. Johnsbury—St. Andrew's	5 22
Woodstock—St. James'	20 00

93 99

VIRGINIA.

Albemarle Co.—Fredericksville Parish, Christ Church, for support of a Chinese boy	23 00
Alexandria Co.—*Fairfax Parish, St. Paul's S. S., for Africa	55 00
Fairfax Parish, Christ Church, Woman's Missionary Association, for "Randolph H. McKim" Scholarship, Duane Hall, \$20; Mexico, \$1	21 00
Culpeper Co.—St. Mark's Parish, St. Stephen's, for China and Africa, of which Missionary Boxes, \$7.15	23 10
Ridley Parish, St. Paul's and Christ Churches, for "Culpeper" Scholarship, Bishop Boone Memorial School	21 67
Dinwiddie Co.—Bristol Parish, Grace Parochial Society, for "Grace Church" Scholarship, Duane Hall, \$20; for Jaffa, \$15	35 00
Mrs. J. Edward Chase, at discretion of Bishop Penick	5 00
Fairfax Co.—Truro Parish, Zion S. S.	4 00
Truro Parish, Falls Church	2 00
Theological Seminary, from a Friend, "A. H.," at discretion of Bishop Penick	5 00
*Herndon, St. Timothy's Mission S. S.	3 55

<i>Halifax Co.</i> —Roanoke Parish, St. Luke's S. S., for personal benefit of Rev. Curtis Grubb, Jr.	8 50	St. Andrew's Parish, Zion, of which four Missionary Boxes, \$14; for the "Rev. H. W. Parker" Scholarship, Bishop Boone Memorial School, \$8.75; S. S. and six Missionary Boxes,) including for Jaffa, \$25, \$29.51..	66 26
<i>Hanover Co.</i> —Ashland Parish, St. James', the Rev. Jas. Grammer, \$7.82; Missionary Box 8,772, \$2.23.	10 05	<i>Kanawha Co.</i> —St. John's Parish, St. John's, of which "A Member," for Jaffa, \$5.....	15 00
<i>Henrico Co.</i> —Henrico Parish, St. James', Mrs. I. R., \$5; at discretion of Bishop Penick (S. S., \$41; Mrs. W. B. Isaacs, \$5; Mrs. I. Robertson, \$5), \$51.	56 00		101 50
<i>Isle of Wight Co.</i> —Newport Parish, Christ Ch.	32 45	WISCONSIN.	
<i>James City Co.</i> —Braton Parish, Missionary Box	1 25	<i>Madison</i> —Grace.....	3 00
<i>Lanenburg Co.</i> —Cumberland Parish, St. John's, of which for "Bishop John's" Scholarship, Baird Hall, \$13.15.	18 15	WESTERN TEXAS.	
<i>Norfolk Co.</i> —Elizabeth River Parish, St. Luke's	6 75	<i>Brownsville</i> —Advent S. S., for the Rev. Messrs. Cooper and Blanchet's work.....	11 25
<i>Orange Co.</i> —St. Thomas' Parish, Missionary Box 5,726	2 78	LEGACIES.	
<i>Pittsylvania Co.</i> —Banister Parish, Emmanuel Church, for "Emmanuel" Scholarship, Bp. Boone Memorial School, of which S. S., \$4.53; Missionary Boxes, \$7.97	12 50	<i>Conn., Hartford</i> —Estate of Chester Adams....	1,104 08
<i>Princess Anne Co.</i> —*Eliza and Alexander Cook, for Bishop Penick's work.....	2 00	<i>Mass., Boston</i> —Estate of W. W. Moreland (add'l)	875 00
<i>Richmond Co.</i> —Rappahannock Valley Convocation, for "Bishop Payne" Scholarship, Hoffman Institute	31 00	<i>L. I., Brooklyn</i> —Estate of Mrs. Jane Gault (balance).....	814 25
<i>Washington Co.</i> —Holston Parish, St. Thomas', of which S. S., \$6.21.....	13 60		2,793 33
	393 35	MISCELLANEOUS.	
WESTERN MICHIGAN.		United States Coupons.....	5 65
<i>Grand Rapids</i> —St. Mark's, of which Woman's Auxiliary, \$3.63; Mrs. M. C. Kendall, \$30.....	33 63	Dividend on U. N. J. R'y and C. Co.'s Stocks..	32 50
		Mexican League, of which for travelling expenses of the Rev. Mr. Valdespino and family to New York, \$252.89.....	1,500 00
WESTERN NEW YORK.		House Rents.....	18 50
<i>Angelica</i> —St. Paul's, "A Member," of which for Mexico, \$10.....	20 00	Interest on W. H. Gratiwick & Co.'s note.....	147 20
<i>Geneva</i> —Trinity, for St. John's College, China	60 00	"J. F. S." at discretion of Bishop Penick.....	100 00
<i>Mount Morris</i> —*St. John's, of which for China, \$15; S. S., for Mexico, \$18.80.....	46 84	Easter offering for two Scholarships at Cape Mount.....	50 00
<i>Suspension Bridge</i> —St. Ambrose Chapel of De Vaux College, for Miss Muir's Church School, Athens, \$5.67; for Miss Eddy's School, Japan, \$2.51.....	8 18	Missionary Box 88,019, for Bishop Penick's work.....	2 00
	134 82	"Anon.," for the endowment of a Scholarship in St. John's College, China.....	1,500 00
WEST VIRGINIA.		Forty-seven per cent. of amount received for General Missions during April.....	1,323 64
<i>Jefferson Co.</i> —St. Andrew's Parish, Trinity S. S., through A. C. M. Society, at discretion of Bishop Penick.....	20 24		4,679 49
		Receipts for the month.....	\$19,658 93
		Amount previously acknowledged.....	84,818 33
		Total receipts since September 1st, 1878....	\$104,477 26
		ANALYSIS OF RECEIPTS.	
		For Specials.....	\$14,004 16
		Work of the Committee for Foreign Missions (of which from Legacies, \$13,734.25).....	90,473 10
		Total.....	\$104,477 26

ACKNOWLEDGMENTS

OF THE MEXICAN LEAGUE.

The Treasurer of the LEAGUE in Aid of the "MEXICAN BRANCH OF THE CHURCH." Miss M. A. STEWART Brown, acknowledges the receipt of the following sums from March 26 to April 30, 1879:

ALBANY.

<i>Albany</i> —Miss A. E. Tweddle.....	\$200 00
Miss Alice Lacy.....	10 00
Mr. J. W. Tillinghast.....	50 00
Mrs. Sarah Tillinghast.....	50 00
<i>Delhi</i> —Anonymous.....	10 00
<i>Troy</i> —St. John's, "A. E. A. G.," in Memoriam, Easter.....	5 00
	325 00

CENTRAL NEW YORK.

<i>Rome</i> —Zion, through G. J. Gardner, Treas.,...	20 00
<i>Watertown</i> —Trinity, thro' G. J. Gardner, Treas.	25 00
	45 00

CONNECTICUT.

<i>Brooklyn</i> —Trinity S. S.....	4 00
<i>New Haven</i> —Grace S. S.....	24 12
<i>Watertown</i> —Christ Church.....	5 00
	33 12

DELAWARE.

<i>Newcastle</i> —Immanuel.....	25 26
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ILLINOIS.

<i>Champaign</i> —Miss Ella White.....	2 00
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LONG ISLAND.

<i>Brooklyn</i> —St. Ann's, Anonymous, for orphanage.....	15 00
Christ Church, through Mr. H. Marvin, for orphanage.....	36 74
Fellow Laborers.....	11 06
	62 80

MARYLAND.

<i>Baltimore</i> —Children's Guild, for Beatriz Cardenas.....	60 00
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MASSACHUSETTS.

<i>Boston</i> —Branch Woman's Auxiliary.....	181 09
<i>Lowell</i> —Miss L. M. Harshorn, Easter offering.....	10 00
	191 09

MISSISSIPPI.

<i>Brookhaven</i> —Anonymous.....	1 00
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NEVADA MISSION.

<i>Gold Hill</i> —St. John's, through Rector, from Easter Alms Basin.....	5 00
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NEW JERSEY.

<i>Plainfield</i> —Aguilar League.....	21 00
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NEW YORK.

<i>New York</i> —Ascension, Mrs. J. J. Henry, annual subscription.....	2 00
Calvary, Woman's Foreign Missionary Association, of which subscriptions, \$183.50; donations, \$328.....	511 50
Grace, Mrs. J. R. Brodhead, annual subs'n.....	5 00
Mrs. H. Dyer, annual subscription.....	2 00
Holy Apostles, Mrs. N. E. Baylies, annual subscription, \$2; Woman's Missionary Association, \$34.27.....	36 27
Holy Communion, Mrs. G. H. Coarsen, annual subscription, \$2; Mrs. M. H. Alarich, monthly subscription, \$2.....	4 00
St. Thomas', Mr. William Bond.....	50 00
Mrs. Abbott Brown, annual subscription.....	2 00
"A. M. B.," for Anna Casaley.....	3 00
Mrs. Alfred S. Post, through Mexican Mission Helpers.....	2 00
<i>Yonkers</i> —St. John's.....	14 50
Miss S. Wolcott.....	5 00

637 27

NORTH CAROLINA.

<i>Raleigh</i> —St. Mary's, Easter offering, of which "Busy Bees," for orphan girl, \$7.50; "Mexican Mite Box," for general work, \$16.71.....	24 21
<i>Salisbury</i> —Miss Alice L. Pearson.....	2 00

26 21

OHIO.

<i>Cleveland</i> —Good Shepherd, from Easter offering, Miss Varian's S. S. Class.....	1 00
Van Wirt Mission.....	1 00

2 00

PENNSYLVANIA.

<i>Andalusia</i> —Mite Chest, "C." and "N.," thro' C. R. King.....	16 00
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<i>Philadelphia</i> (Mt. Airy)—Grace, through Miss Jackson, Lower Dublin.....	9 00
All Saints', through C. R. King.....	38 83

63 83

PITTSBURGH.

<i>Pittsburgh</i> —Branch League, of which Calvary District No. 6, for girl in orphanage, \$10; Calvary S. S. Scholarship, \$60; St. Paul's, \$100.....	208 25
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RHODE ISLAND.

<i>Newport</i> —Miss Mary L. Howland.....	25 00
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SOUTHERN OHIO.

<i>Cincinnati</i> —St. Paul's, from Easter collection.....	10 00
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VERMONT.

<i>Burlington</i> —J. Isham Bliss.....	10 00
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VIRGINIA.

<i>Alexandria</i> —Junior Class, Theological Sem.....	6 00
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WESTERN NEW YORK.

<i>Geneva</i> —Trinity, Easter offertory.....	5 00
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WEST VIRGINIA.

<i>Charlestown</i> —First quarter's gatherings, \$6.60; in Memoriam "E. W. T.," for orphanage, \$5.....	11 60
<i>Shepherdstown</i> —Trinity, additional Lent collections.....	7 56

19 16

Total receipts.....* 1,783 99

* No part of this sum is to be added to the gross receipts of the Foreign Committee acknowledged in this number, as all amounts received from the "League" are included therein.

FOREIGN STATIONS.

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....	Athens.
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AFRICA.

The Rt. Rev. C. CLIFTON PENICK, D.D., Missionary Bishop, Cape Mount.....	Cape Palmas District.
The Rev. S. D. Ferguson (Liberian).....	Cape Palmas.
The Rev. R. H. Gibson (Liberian), suspended.....	
The Rev. M. P. Valcaine Keda (Native).....	Cavalla.
The Rev. Wm. Allan Fair.....	Hoffman Station.
The Rev. O. E. Shannon (Native).....	
H. W. Dennis, M.D. (Native), Miss'y Physician.....	Hoffman Station.
Mrs. Fair.....	
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. Ann Toomey.....	
E. W. Appleton (Native) Teacher.....	Fishtown.
Alonso Potter.....	Hoffman Station.
John Farr.....	Half-Gravay.
B. B. Wisner.....	Cavalla.
Richard Killen.....	Rockbookah.
A. H. Vinton.....	Gideyatabo.
T. C. Brownell.....	Cavalla.
Harry C. Merriam.....	

Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian).....	Bassa.
The Rev. J. G. Monger.....	Sinoe.

Monrovia and Cape Mount District.

The Rev. Edward Huntz (Liberian).....	Quay's Town.
The Rev. Curtis Grubb, Jr.....	Cape Mount.
Mr. H. A. Hall, Jr.....	
Mrs. Grubb.....	

Also three Student Teachers.

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHESWY, D.D., Missionary Bishop, Shanghai.....	
The Rev. Robert Nelson, D.D.....	Shanghai.
The Rev. Elliot H. Thomson.....	Shanghai.
The Rev. W. J. Boone.....	Shanghai.
The Rev. S. R. J. Hoyt.....	Wuchang.
The Rev. Kong Chai Wong.....	Shanghai.
The Rev. Yung Kiung Yen, M.A.....	Hankow.
The Rev. Hoong Neck Woo.....	Shanghai.
The Rev. Wm. S. Sayres.....	"
The Rev. Daniel M. Bates, Jr.....	Wuchang.
A. C. Bunn, M.D., Missionary Physician.....	Shanghai.
Mr. Soong-Lieu Dzang.....	"
Mrs. Schereschewsky.....	"
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Mrs. Boone.....	"
Mrs. Sayres.....	Shanghai.

CHINA—(Continued.)

Mrs. Bates.....	Shanghai.
Miss Mary C. Nelson.....	

Also forty-seven Catechists and Teachers.

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, Tokio.....	
The Rev. A. K. Morris.....	Osaka.
The Rev. J. Hamilton Quinby.....	Tokio.
The Rev. William B. Cooper.....	Tokio.
The Rev. Clement T. Blanchet.....	Tokio.
The Rev. Theodosius S. Tyng.....	Tokio.
The Rev. Isaac K. Yokoyama.....	Osaka.
Henry Laning, B.D., Missionary Physician.....	Osaka.
Mrs. Cooper.....	Tokio.
Mrs. Blanchet.....	Tokio.
Mrs. Tyng.....	Osaka.
Miss Ellen G. Eddy.....	Tokio.
Miss Florence H. Pitman.....	Tokio.
Mr. Hirose Fukai, Catechist.....	"
Mr. Masa Kaza Tai.....	Osaka.
Mr. Terajiro Nakashima.....	Tokio.
Mr. Mototske Nuki, Teacher.....	"
Mr. Kondo.....	"
Mrs. Kiku Ando, Bible Reader.....	Osaka.
Mr. Sakamoto, Teacher.....	Osaka.

HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Managers:	
The Rt. Rev. J. THEODORE HOLLY, D.D.....	Port-au-Prince
The Rev. St. Denis Bauduy.....	Buteau.
The Rev. Julien Alexandre.....	Jeremie.
The Rev. Pierre E. Jones.....	Cayes.
The Rev. Charles E. Benedict.....	Anse a Veau.
The Rev. Pierre Louis Benjamin.....	Gonaives.
The Rev. Louis Duplessis Ledan.....	Torbeck.
The Rev. Alexander Battiste.....	Port-au-Prince.
There are besides, one Presbyter, three Deacons, nine Lay Readers, and ten Teachers.	

MEXICO.

The Rev. HENRY CHAUNCEY KILEY, D.D., Bishop Elect, Mexico.....	
The Rev. PRUDENCIO G. HERNANDEZ, Bishop Elect.....	Mexico.
The Rev. J. Maruri.....	"
The Rev. J. L. Perez.....	Puebla.
The Rev. T. Valdespino.....	Mexico.
Prof. P. Rhodakanaty.....	Theological School.
Mrs. Herman Hooper.....	Orphan Asylum.
Miss Anna Grut.....	"

There are besides, eleven Candidates for Holy Orders and eighty-one other Lay Readers. There are also two Assistant Teachers in the Orphan Asylum.

WOMAN'S WORK.

*Communications relating to this Department should be addressed,
MISS JULIA C. EMERY, Secretary Woman's Auxiliary,
21 Bible House, New York City.*

A NORTH CAROLINA MISSION.

OWING to a press of other matter, the appearance in print of the following letter from North Carolina, though sent us in the fall, has been delayed until now.

FOR THE SPIRIT OF MISSIONS:

As all who are friendly to the cause of Missions rejoice at any, even the least, success achieved, I take the liberty of writing you some of the facts pertaining to Missionary work in this, the south-western portion of North Carolina.

I came to my present field of labor in September, 1877, and found one family of Church people, who for twenty years had only had the opportunity of an occasional Service. Others knew nothing of our Faith, and by them we were regarded as intruders. All who have attended our Services have had an opportunity to see that we seek to bring lost souls to our dear LORD. So far I have baptized three adults and eleven children, and have presented five persons for Confirmation, all of whom have been admitted to the Holy Communion. Many will doubtless look upon this as very insignificant work for a year. True, it is small; but the lone Missionary can thankfully rejoice in small things, nor, if he waits for large ones, will his heart know many thrills of joy.

It should be remembered, moreover, that we have not the ear of the people. Although

our Gospel is that of Him Who took flesh and went about doing good, there is little sympathy shown us. Again, the field is a hard one. My Mission extends west to the Tennessee line, a distance of nearly sixty miles; eastward about thirty miles, and nearly the latter extent in other directions. So far I have done almost nothing, except at this point, from the fact that I have no horse, and have to teach school for the larger part of a support. Even here, however, the labor is not light. The population is sparse, families must be visited at their homes, which involves long journeys on foot, and on Sunday morning it is not unusual to be foot-sore from the long walk over a hilly road, and hand-sore from the familiarity with the axe necessary to provide one's wood for Sunday. But with all these discomforts there is the sweet grace that comes from breaking the "Bread of Life" to hungry souls. To have only an old table and soap-box for a reading and sermon desk, and a flour barrel for an altar does not look very well, it must be admitted; but if it shall please our FATHER to hear our earnest prayer for the influence of the HOLY SPIRIT upon preacher and people, we shall have a greater blessing than these externals can give, and can well afford to bide our time and wait patiently for better days.

OUR MISSIONARY IN DENVER, COLORADO.

WE would remind the members of the Auxiliary of our faithful Missionary, Sister Eliza, working under Bishop Spalding, in Denver, Colorado. Her support is looked for from us, but as yet one hundred dollars and more are lacking upon this year's account. We wish that our Societies in giving this summer for Domestic Missions would remember this need and contribute toward it.

Sister Eliza says in one of her last letters to us: I have so many times hoped for spare moments to write you of all in which I am so much interested; and now that a very stormy day

has come, in which I shall not be expected in my usual visits—it being impossible for me to get over Cherry Creek when it is so high—I can feel at ease to sit down and write, though I may think of little to interest except what makes me very, very happy in all I find to do here.

Since last spring our foot-bridge has been washed away, and I continue crossing Cherry Creek in rubber boots twice a week to reach the County Hospital, where are some forty inmates, mostly men. Among them are always a few wasting away with consumption and far from friends and home. In one

ward, not long ago, were four such invalids, all young men, the oldest twenty-eight and the youngest seventeen, all consumptives. They desired Baptism, and were also confirmed and received the Holy Communion together. Now three are gone to their last home, dying within a few days of each other, and the ward is filled with new faces. Such are the constant changes.

At Christmas-time I was pleasantly surprised with a letter enclosing me three dollars, collected by a kind lady among her friends, who wished it used as a Christmas treat for the hospital sick.

With a friend helping me, we took out evergreens to decorate the dining and sitting rooms and wards. When done, we carried into the wards baskets of oranges, apples, and cakes, and a handkerchief to each patient, surprising and delighting them all. We then told them to listen to some carols we would sing in the hall, and when those were finished, found it nearly dark—the day had gone before we were aware in our pleasant work to cheer these poor invalids, to some

of whom it was their last Christmas, three having died since then.

The patients are always glad to get the reading matter I take them twice a week.

In the Sunday-school the papers which have been sent me have enabled me to give a paper to each scholar, as I find necessary to do to encourage attendance. In All Saints' Mission there were seven infant Baptisms recently, two of them colored children. One the mother insisted on naming "Doctor," not after any one, but it was her fancy, she said, to call the child "Doctor Jesse Crew." The Baptism was at the house, one of the children being sick, which happened to be the little "Doctor."

Our Christmas festival at All Saints' was a very pleasant one. The children sang their carols prettily, and were happy in their beautiful tree, laden with gifts, a box of candy, an orange, apple, and pretty card for each—seventy-four scholars in all.

I wish some school getting new library books would send us their old ones, which would be as good as new here, and would greatly please the children.

A COLORED MISSION IN ARKANSAS.

DEAR MISS EMERY: It gives me pleasure to write you of my husband's work among the colored people.

The only building he can use here is the school-house, which is doing duty as a place of worship on Sunday, both morning and afternoon, so that he can have it for the Freedmen only at night. The first great need is lights.* Although quite a number of the congregation can read, for the want of lamps the responses have necessarily been confined to a few. We always take a bright light, but, beyond that, there is only a candle here and there. I think, however, there will be a better supply next time. A number came up after the last Service, requesting to be allowed to take home a copy of the Mission Service in order to commit portions to memory. They seem perfectly delighted with the music, lingering at the close of the Services, requesting favorite hymns. As I was closing the organ, one of the women came up to me and said, "I will send you a ham of meat to-morrow." Accordingly, next day, when I returned from school, I found the ham, nicely wrapped up.

The organ, the first ever brought into the town, is a purchase of mine, made by money

earned from teaching the public school, as I felt it would conduce greatly to the attractiveness of our Church Services. We earnestly hope that those who have been or may be drawn to the Church by her songs of praise may become consistent, faithful Christians.

Twice a week the school children remain after recitation hours to learn chants and hymns, and on Friday night young and old assemble to practise for Sunday. My husband intends meeting the colored people during the week, especially to teach them about the Church and her Services. At one of his other stations there is a young man, Isaiah, who is very anxious to go to Africa as a Missionary, if the needed amount of education can be obtained. With that object in view, he is studying very diligently. His employers, who are Church people, hear him recite at night, and assist him in every way.

The two points are centres of trade for miles around. They are fifteen miles apart, and each is five miles from Red River. All along the river there are extensive farms, and numbers of colored people have their homes in and around both of the towns, so that a large attendance can at any time be easily secured. And we trust our Church Services will continue to be, as now, highly attractive to these untaught worshippers, and result in everlasting good to their souls.

*This need has since been supplied.

A CHAPEL WANTED IN VIRGINIA.

DEAR MISS EMERY: I began my school nearly eight years ago, under many discouraging circumstances. I opened it first in a house owned by a colored man, and afterwards bought this little place adjoining and had a log house put up. It was covered with slabs, and had only one bottom floor. About six months later I had another log room built, covered nicely, and with two floors, which I intended for my own dwelling. But I found the first too cold to risk myself and the scholars in, so I was obliged to cook, eat, and sleep in the room in which I have kept the school more than half the time since its beginning. I have had eighty and ninety pupils in this room, crowded together, with scarcely space for passing, and it has become very much impaired.

When I first opened the school there were none in the place who could read or write, none who could even say the LORD's Prayer, and even some among the colored men who thought that they were called to be preachers had no idea of the Bible and its holy teaching, believing only in inspiration, and that the LORD talked with them. None had ever heard of a Sunday-school. My school has really done wonders for these poor people, and they have much improved. Some of the old men have come to school and learned to read the Bible, and others send their children and learn from them. I am thoroughly convinced that if we had a church, and could get a Minister once or twice a month, we could have a large number added to the Church.

The morals of the people have greatly improved. A large number of my scholars have

married and have families. There are five or six of their children in my school at present, five years old. Their parents were grown persons when they came to school and learned to read, and so they feel the importance of sending their children to school early. One of my scholars is teaching a small school ten or twelve miles from here. She is very much liked by the people, who pay her a small sum beside her board.

Mr. Webb gave me ten dollars two years ago to buy a lot for a church. I bought the lot, but the church has never been built. It has been a sore loss that this has not been done, but I do hope and pray that it may yet be brought about. Please use your influence to interest some kind friends to help us. If we could get about \$150 from outside contributions, I think I could raise a little here for benches, etc., and get some of the work done by members of the Sunday-school.

My school children are very needy. The school is quite full. We have eighty-four in the room nearly every day. The whole number on the roll for this term is 126. Some of the large boys and girls are hired out on the farms, but they attend the Sunday-school.

I have nearly all the logs cut and hewed for the chapel, and will be ready to have it raised in a week, but the workmen are poor and will need their pay, therefore we will not be able to go on until I can get a little to pay them. Indeed, my own stipend is so small that I am much embarrassed, but I sincerely trust I may be spared to see this work in a more favorable condition.

Yours very truly.

EXTRACTS FROM A LETTER FROM BISHOP HOLLY TO THE SECRETARY OF THE FOREIGN COMMITTEE.

... ONE cheering incident I have to add of the triumph of the Gospel of CHRIST over the works of Satan. I mentioned last year the conversion of a man, whom I confirmed in our congregation at Bateau in February last, who had been a Voodoo priest—an African superstition in Haiti, addicted to human sacrifices. He is a man of upwards of forty years. His mother, a woman between eighty and ninety, said at the time to our Pastor in that place, the Rev. Mr. Alexandre, that we might have her son, but that she could never quit the practices of her African ancestors. The Wardens of the Good Shep-

herd at Bateau, two brothers, who had been addicted to the same practices before their conversion some years ago, said to me that this woman was the most noted soothsayer in all that region. The Rev. Mr. Alexandre, himself a man of octogenarian experience in Haiti, also confessed to me that he never encountered any person so forbidding in her appearance, nor anything so dark and frightful as what he saw in the cabin of this woman when he visited her to speak to her of the conversion of her son. Living serpents and all the horrible paraphernalia of these dark and occult practices were all around her in her sombre cabin.

The son, however, different from Simon Magus, seemed to be truly converted. He abandoned all for CHRIST, leaving even his mother to cling to the cross of the SON of God. At his request, the Rev. Mr. Alexandre established a Mission station in his house, twelve miles distant from the Chapel of the Good Shepherd, and appointed two of the Lay Readers and Evangelists of his parish to take turns in keeping up at that station a semi-monthly Service on Sundays. To this Service he invited as many of his neighbors as would come, his former companions in those cruel rites of idolatry. Many, however, became his bitter enemies because he had abandoned the dark rites of his African ancestors. He, however, persevered.

Finally, in October last, the mother sent a message to the Rev. Mr. Alexandre, inviting him to come and see her. He went. She expressed her desire to quit these practices, and be admitted to the communion of the Church.

Mr. Alexandre replied, "But you told me that you never intended to abandon the practices of your African forefathers. What has brought about this change in your resolution?"

"Yes, sir," she said, "I did say so; but I was ignorant. I did not know what I was saying." Then, raising her eyes and hands to Heaven, she added, "Yes, God knows that I was ignorant. He will forgive me that foolish expression. I did not know what religion was. But He has opened my eyes. The conduct of my son since his conversion has been the means of enlightening me. My only hope is in CHRIST, Who has blessed and changed my son."

Further conversation proved the reality of her conversion, she, among other things, citing a vision that she had, and which she verily believed God had vouchsafed to her to complete her conversion, which the changed conduct of her son had already commenced.

As the result of this wonderful work of God in that dark corner of Haiti, situated in the mountains of Jacmel, where these bloody rites have long held sway, the Rev. Mr. Alexandre held a Service on St. John the Evangelist's Day (two days after the Christmas Service in the chapel at Bateau) at that Mission station, and eleven persons of the neighborhood were then and there admitted to the Holy Communion, the aged mother of the first convert of the locality among the number; all having thrown their gregrees to the moles and bats, or, rather, they having been gathered together and burned in a heap, as is the custom adopted by Mr. Alexandre with all such converts.

In this respect God is blessing our work beyond measure in giving us an access to

these dark places of Haiti, that, so far, has not yet been accorded to any other religious body in the island.

I may mention in this connection another incident that exerted a salutary impression on the minds of that whole neighborhood, and in which they saw, as it were, the visible display of the finger of God. In the great and terrible hurricane that swept over the southern and western departments of Haiti in September last, 150 houses were blown down, carried away, or destroyed in the locality of the Mission station just spoken of. The only house of the neighborhood that stood unharmed was that of our first convert, the son of the old sorceress, where our Services had then been going on for over six months. Some of his neighbors, who had become his enemies after his conversion, and who would never come to the Services held in his house, came, after their houses were destroyed, to seek shelter under his roof, which, true Christian as he is, he accorded to them.

This terrible incident, with such a notable exception, confirmed in their minds the fact that God was with him. This put the seal to his mother's conversion. Let us then exclaim with the Psalmist: "Praise the LORD from the earth, ye dragons, and all deeps. Fire and hail, snow and vapors, stormy wind fulfilling His word."

The members of the Church in Haiti are indeed sorely tried amidst the convulsions of nature and our oft-recurring intestine troubles. We are poor, very poor, in this world's goods; but amidst these marvels of the Divine power, we feel that we are truly blessed of God, and are rich in grace through the merits of His Divine SON, and the operations of His life-giving SPIRIT.

I must add that several parents not yet declared Christians brought their children to the Rev. Mr. Alexandre to be baptized, while he was at the Mission Station, on St. John's Day. He made the remark to them that he supposed the bringing of their children to be baptized by him was an indication that they intended to become members themselves of the Mission Church established there. "Yes, indeed, sir," they replied. "We should never have brought our children to you if such had not been our intention." Most of those parents living in the interior have not yet contracted lawful marriage, which is a very burdensome thing under French laws, requiring great formalities; and we are obliged to aid our proposed converts living in concubinage to get through these formalities before admitting them to membership in the Church. The parents who brought their children to Baptism, not yet being members themselves, are in that case.

OFFERINGS FOR JOPPA, PALESTINE.

Donations for Joppa Mission School are needed. Over 70 poor native boys are daily instructed in the Scriptures, and many receive food and clothing. Fifty cents weekly, or an annual gift of £5, supports one poor boy. Gifts received by the

Treasurer Foreign Missions, 23 Bible House, New York;

Messrs. DREXEL & Co., Philadelphia;

Messrs. DREXEL, HARJES & Co., Paris; and by

MRS. A. M. HAY, Jaffa, Palestine.

THE FEEDING OF INFANTS.

This subject was discussed at the one hundred and twelfth annual meeting of the Medical Society of the State of New Jersey, at Spring Lake, N. J., May 28th and 29th, 1878. Special report for the *Medical Record*, Vol. 13, No. 23 (Extract from the report): "Answers to this question differed with the residence of the physician—the country and city manifesting each its peculiar needs. The mother's milk is generally conceded to be the best for the infant. But, even when this is abundant, it may be disadvantageous for the individual living on it, and a substitute be necessary. Country practitioners recommend cow's milk as the best substitute, while many in cities and towns speak highly of condensed milk. Of the preparations so various and so highly commended by those who put them on the market, the IMPERIAL GRANUM seems to hold the first place in the estimation of medical observers. All agree in condemning the use of nursing-tubes as unclean, even with the best of care."



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